

# THE CHRISTIAN.

## Being a COURSE of Practical SERMONS.

SERMON I.  
The Sinfulness and Misery  
of Man.

SERMON II.  
The Helplessness of Man.

SERMON III.  
The Power and Love of  
CHRIST.

SERMON IV.  
Faith in CHRIST.

SERMON V. VI. VII.  
VIII. IX. X.

The Believer a new Creature; wherein that Character is largely described — opposed to that of a careless Sinner — and contradistinguished from that of a Formalist.

SERMON XI.  
An earnest Address to the Careless — the Formal — the new Creature.

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GAL. V. 6. *For in JESUS CHRIST neither Circumcision availeth any Thing, nor Uncircumcision, but Faith which worketh by Love.*

ROM. II. 28. *He is not a Jew, which is one outwardly, neither is that Circumcision, which is outward in the Flesh. 29. But he is a Jew, which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men but of GOD.*

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Exeter-College in OXFORD.

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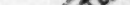
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THE  
CHRISTIAN

Being a Copy

Practical Science

[illegible]





TO THE  
INHABITANTS  
OF  
T R U R O.

*My dear Friends,*

I Have ventured, at the Instance of some pious *Christians*, to make public the following Discourses, which were originally intended for your Service only. The Matter of them at least is of vast Importance,

iv. *To the Inhabitants of TRURO.*

and such as it ought to be my first Concern, that you may be experimentally acquainted with. I thought it therefore adviseable to bring them forth to the World with a *Dedication* to You; that whilst by this Means I should have Opportunity of acknowledging the Obligations you have laid on me, and in some Sort of testifying the Respect I bear you; I might also in a Way, hardly yet attempted by me, endeavour to engage your Regards to that *one Thing*, which in a few Years we shall all discover to be indeed *the only Thing needful*.

BRETHREN, if my Heart's Desire towards you, that ye may be Partakers of CHRIST, makes me earnest and importunate; Is there not a *Cause*, seeing your Happiness and my own are at Stake? I would not that any one of you should *come short of entering into God's Rest*: Nor can I forget the Ministerial Vows that are upon me, and how fearful

*To the Inhabitants of TRURO.* V

ful my Doom, if any of you *die in your Sins* without Warning. For your Sakes and my own then, I beg Leave to commend to you this little *Labor of Love*.

It is the *Character* of a CHRISTIAN, drawn as faithfully as I have been enabled to do it, from the holy *Scriptures*. It is not indeed a *Character* which will suit the Generality of those who call themselves by that Name : Perhaps also it may make some, who have formed too favorable an Opinion of their religious Conduct, to be disgusted with themselves or it. But if vital CHRISTIANITY be either run down by the Torrent of *Infidelity* and *Licentiousness*, or be dwindling into a *ceremonial Form*, in the Practice of the Few who live decently and are well spoken of; it becomes the *Stewards of the Mysteries of God* to rise up to its Rescue. 'Tis this has engaged me to present that to

vi *To the Inhabitants of TRURO.*

you in *Description*, which is but too rarely to be seen in *Life*. That it may be made an Instrument in the Hand of the SPIRIT of forming you after its Likeness, is my first and most earnest Desire. And should GOD vouchsafe to grant this Blessing upon my Attempt, to You and others, it will be my highest Comfort, and an encouraging Answer to the Prayers and Labors of

*Your affectionate Servant*

*in* CHRIST JESUS,

TRURO,  
May 22, 1755.

SAMUEL WALKER.



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The Sinfulness and Misery of Man.

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and seek God.

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*There is none that doth Good, no not one.* Page 1

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1709



# S E R M O N I.

The Sinfulness and Misery of Man.

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PSALM XIV. 2, 3.

*The Lord looked down from Heaven upon the Children of Men; to see if there were any that did understand, and seek God.*

*They are all gone aside, they are altogether become filthy: There is none that doth Good, no not one.*

**W**ITH whatever Degree of Coolness and Insensibility the present high Privileges and the eternal glorious Promises offered in the Gospel, may now be received; yet there have been Times, when *Christianity* held an honorable Dignity in the Eye, and carried a reviving Joy into the Heart. But in our Day, *the*  
B *God*



2 *The Sifulness and Misery of Man.* Sermon. I.

God of this World seems to have blinded Mens Eyes, and hardened their Hearts: They have little *Pleasure* in his *Beauty*, who is *fairer than the Children of Men*; nor do they find the Gospel of his *Lips* to be *full of Grace*. The King is come bringing *Salvation*; he is come in the Name of the Lord to *preach good Tidings unto the Meek, to bind up the broken-hearted, to proclaim Liberty to the Captives and the Opening of the Prison to them that are bound; to proclaim the acceptable Year of the Lord* (a): But where are the Knees and Hearts of his People? where *the Children crying Hosanna! Blessed is he that cometh in the Name of the Lord* (b)? We name ourselves after the Name of Christ; but Interest, Pleasure, and Vanity have gained to themselves our Allegiance and Devotion. *Here, we can bow down and worship with eager Importunity; here, we can amuse away Life; here, calmly steal into gray Hairs and the Grave*: But should we invite Men by the *Mercies of the Lord*; should we go about to engage them by a full Display of that excellent *Love of God*, which is manifested in *Jesus Christ*, to beseech them by the Dignity of *Christ's* Person, and by the Sufficiency of his Power to every Purpose of their Salvation; should we strive with them that they would lay hold of this everlasting Life, dearly purchased and freely offered; who is there

(a) Isa. lxi. 1, 2.

(b) Mat. xxi. 9. 15.

Serm. I. *The Sinfulness and Misery of Man.* 3

almost that would lend an Ear? Men are careless and asleep: Security, the Offspring of Pride, Ignorance, and Hardness of Heart, hath shut them in as with a fenced Wall of Brass: God is left *far above out of sight*; and every awful Consideration of Duty, Gratitude, and true Interest, due to him, is negligently cast behind their Backs.

WITH what Confidence then can I address you upon the glorious Blessings of the Gospel-Salvation; lay before you *the Way of Life*, and mark out the Evidence upon which you may set up a Claim to God's Favor through the Redeemer? I shall but *speak into the Air*, but gratify your Curiosity, but engage your Imagination, and amuse you with an Entertainment of an Hour, *as one that hath a pleasant Voice, and can play well on an Instrument (c)*; unless you be deeply impressed with the Importance of the Matter, and enter into an Inquiry after *the Things that make for your Peace*, as if it were for your *Life*. If you will profit by the following Discourses, you must not be of the faithless Stamp of the Times; you must, at least, have this Preparation of Mind, a serious Concern about Salvation. And I will not believe, that you are *so without Understanding*, whatever you are, however heedless and wilful in your Sins, as to have determinately given over all Care for your

(c) Ezek. xxxiii. 32.

B 2

Soul.

4 *The Sinsfulness and Misery of Man.* Sermon. 1.

Soul. I will hope, that some how or other, I shall by divine Grace reach your Heart, and move you to some awakened Reflexions upon that which concerns you more than a thousand Worlds. Nay, *I will be confident, that I shall be heard of many who desire to know the Certainty of the Words of Truth (d); and would examine themselves whether they be in the Faith (e).*

It is not my Business to please Men: And therefore if you shall be detained with a Subject, which must of necessity prove very offensive to human Pride, altogether opposite to worldly Views, and destructive of carnal Indulgence, see that ye be not offended. *Christ's Kingdom is not of this World (f).* He hath no Offers to make, which invite by the Indulgence they give to Vanity, Grandeur and Ease. Just the contrary: his Invitations are spiritual and eternal; nor can they be relished, till a Man deny himself, mortify his Affections which are upon Earth, and crucify the Flesh. Him, that is such a one, Christ will visit with his Consolations. Such a one shall receive, out of *Christ's Fulness*, Peace, Acceptance with God, and Sanctification; with *Help in every Time of Need* against the Enemies of his Soul, in the present Life; and in that which is to come, a glorious rejoicing in the great

(d) Prov. xxii. 21.

(e) 2 Cor. xiii. 5.

(f) John xviii. 36.

Serm. I. *The Sinfulness and Misery of Man.* 5

Day of the *Lord Jesus*, and an Inheritance in the eternal Kingdom. It is my Design in this and some following Discourses, to give you an Account of the Gospel-Salvation, and to lead you either to seek or discover an Interest in *Jesus Christ*. What I have to advance hereupon, will divide itself into two principal Particulars; each of which will demand some larger Measure of your Attention and Time. They are *Faith*, and the *new Creature*; which together, will comprehend the Sum of Gospel-Salvation.

THE former of them is *Faith*. And this it will be my Endeavor to illustrate in such a Manner, that while ye shall see what it is, ye may be able to *prove yourselves*, if in this Way ye are seeking God; and, if ye are out of it, may know the Measures to be taken in Order to a right *Faith* in *Jesus Christ*.

You must suffer me here to use great Freedom of Speech; to charge you with Sin, in behalf of the Majesty of Heaven; and to remonstrate with you by the sad Consequences which your Sin hath drawn after it: — I must be allowed to tell you, that these Consequences it is not in your Power to remove: — After this, my Message will be more agreeable in the Declaration of *Christ's* Ability and Willingness to succour you: — And the Conclusion will be, an Account of Faith.



6 *The Sinfulness and Misery of Man.* Sermon. I.

LET me engage you to remark the near Connexion there is between these several Points. Sin hath brought Man into a ruinous State: Out of this State Man cannot help himself: *Christ* offers him Rescue: and with this Offer Man must comply, if he will be delivered.

To lay the Ground-work; I must in the *first* Place be free to *charge* you with *Sin*, in behalf of the Majesty of Heaven; and then will remonstrate with you by the *sad Consequences* which your Sin hath drawn after it. And the Words of the Psalm, read for the Text, give me Foundation enough for the general Charge and Expostulation I have to make. *The Lord looked down from Heaven upon the Children of Men; to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doth Good, no not one.*

ONE indeed there was in our Nature, who might boldly say, "*Who convinceth me of Sin (g)?*" You see my Manner of Life: "You know my Actions: Tell me, wherein, "I have broken the least Commandment; "wherein, in the nicest Particular, I have "neglected what God would have done, or "done what he forbids. Not one among "you can convince me of Sin: No, ye "Blasphemers; nor can your *Father the Devil*. He tried all his Arts upon me; (g) John viii. 46.

" but



Serm. I. *The Sinfulness and Misery of Man.* 7

“but no carnal Appetite, no proud Imagination, no covetous, ambitious Desire, could be found in me. Yea, my heavenly Father, who knoweth the very *Secrets of the Heart*, hath found no *Wickedness in me*. He hath honoured me by a *Voice from Heaven* declaring his *Pleasure* in me; because he knoweth, that as I am *come to do his Will*, so *I keep his Sayings*.” Thus He might set up a Claim to Purity of Heart and Integrity of Life; and neither God, nor Man, nor Devil, could disallow it. But *every other Mouth is stopped*. God charges Sin against us all. Alas! so many *Iniquities are gone over our Heads*, that I am at a loss wherewith to begin the black Catalogue.

BUT where shall I begin the Accusation, unless with that which is the Root of all the rest? “Your Soul hath been without the *Disposition of a Creature*, and hath affected *Independency*.” This is my Charge in God’s behalf against you all; ye have had a Pleasure and a Will within you, not subordinate to the Will and Pleasure of God.

“LET all Things serve God,” is the one equitable Law of the Universe. For He is *our Father and we all are the Work of his Hand (b)*. Nay, but mark the Design of our Being, He *made all Things for himself*; he *created us for his Glory (i)*; he *formed us that we should shew forth his Praise (k)*.

(b) Isa. lxiv. 8. (i) Rev. iv. 11. (k) Isa. xliii. 7, 21.

8 *The Sinfulness and Misery of Man.* Sermon. i.

There must be but one King and one Pleasure in all the World. Every inferior Being must be subject to the supreme Will of God; so the Order of Creation demands. But apostate Angels first affected to have a Will of their own; to erect a Pleasure within them, not subordinate but opposite to the good Pleasure of God. Thus Rebellion was conceived against the divine Will: And among the Creatures in Heaven, many vainly aspired to be independent of the Creator. Man too hath trod in the same Steps: All of us have a Will of our own, which opposes the sovereign Will of God.

IN Proof of this I must appeal to yourself. Was there not a Time, when your Heart knew little Fear of God's Displeasure; when you were insensible of his Presence, unmoved with any awful Apprehensions of his Majesty, untouched with any Feeling of Love towards him; wherein *God was not in all your Thoughts* (1)? Say, hath not God seen you in such a State? If it be not now your very Condition? Have not Days and Years gone over you wherein the Searcher of Hearts considering your Soul, might find nothing there but a horrid Forgetfulness of your Maker; not so much as a Desire to serve him and submit to his Pleasure; when you lived at your Discretion not *caring for God*, and carried on by Inclinations which

(1) Psal. x. 4.

Serm. I. *The Sinfulness and Misery of Man.* 9

were directly contrary to his Law?—I speak not now of *what* you *did*; I intend not one Action or another which were sinful; 'tis not in question at present, whether you were lewd or chaste, drunken or temperate, a Knave or honest, a Trifler or diligent; my Charge against you is, that in those Days *whatever* you did, you did what you *would*, and *because* you would; you were pleasing yourself and not God; you had not a creature-like Regard to him in your Conduct. Be faithful for God, though it be against yourself: Had you at that Time any real Concern about the Will and Pleasure of him that made you? Had you either Thought or Design of pleasing God?

TRUE, you considered not in those easy Days that you were acting that monstrous Part you did, you reflected not, that to forget, to cast off God, and do as we list, carries in it all the foul Sins of Ingratitude, Undutifulness, Rebellion; that you were degrading the Almighty from his Throne, and placing yourself in his stead. If you will look well to it you shall find no other Sin like this. The Stubbornness of Children, the Negligence of intrusted Servants, the Unfaithfulness of most obliged Dependents, the Disloyalty of chief Favorites, and whatever else supposes Insensibility, Obdurateness, and Treachery, is implied in this one thing, a careless Forgetfulness of God.

OR, suppose, through the peculiar Blessing of a pious Education, you have *remembered your Creator* from your *Youth*: Yet have you found no Inclination within you to cast off the Yoke? no Risings of a Will of your own against the Will of God? Hath there not been something in you which would plead for a Dispensation of the Commandments of God? something which hath made you ready to murmur at God's providential Directions; and to be displeased with the Spirituality and Strictness of the Law? Regard the Passages of your Heart, what they have been, and what they too often are; and you shall readily confess the universal Truth, that *the Heart of Man is desperately wicked* (*m*), even *Enmity against God* (*n*), altho' you were never numbred with that more insolent Tribe, *who say unto God, Depart from us; for we desire not the Knowledge of thy Ways: What is the Almighty, that we should serve him? And what Profit should we have, if we pray unto him* (*o*)?

ALAS! what a Sight must a World of such self-willed Rebels have been in the Eye of God; a World of Creatures *turned every one to his own Way*! And such have you been, whatever you are, joined in the general Apostasy. O let us all feel and own the never-enough to be lamented Truth;

(*m*) Jer. xvii. 9.  
(*o*) Job xxi. 14, 15.

(*n*) Rom. viii. 7.



Serm. I. *The Sinfulness and Misery of Man.* 11

all of us Rebels and Apostates ! This is the evil Stock, which hath put forth its Branches and yielded its Fruit in a Variety of Sin.

BEING set up for yourself, you were impatient of God's providential Government of you. When he smote you with his gracious and well-designed Afflictions, you were fretful : You acknowledged not his Hand, nor his Goodness in them ; but, disordered in your ungentle Spirit, you wreaked that peevish Anger upon those about you, which you cared not or durst not discharge against God. You must have your *own* Will and Way : when you found not Compliance in others, you grew haughtily enraged or sullenly displeased ; when Disappointment met you in your worldly Projects, or carnal joys, or even innocent Amusements, the troubled Sea of Discontent was within you ; you could not endure the least Opposition with Patience ; as if you had been the Lord of the Universe, and all Things were to be devoted to your Humor.

GOD being forgotten, you *minded earthly Things*, the Favor of Men, and the Wealth of this World : In quest of Praise, you were fawning and deceitful ; in search of Wealth, you were sordid and selfish. Reputation and Wealth made you proud and vain : and that Pride and Vanity would endure no Rival ; you must be the foremost in Abundance and Respect. Hence your Heart was filled with



with envious Disgust and malicious Pleasure, as others outstript or fell beneath you in these your favourite Pursuits.

MEAN-time that delicate Body of yours was craving for Indulgence. The Eye, the Ear, the Palate, every Sense lusted for its peculiar Gratification. Your Soul was carnal. You were but a Beast with more Refinement: May I not add, with more Luxury too?

YOU must own now, that your inward Parts have been *very Wickedness*; that God hath seen your Soul without the Disposition of a dependent Creature; that you have had an Indisposition of Spirit either to do his Will, or to submit yourself and your Affairs to his Ordering; that your Love hath been laid out upon present Enjoyments, in the Pursuit of which you have been proud, envious, malicious, deceitful and selfish; that Lust or Indulgence hath taken place of spiritual and reasonable Gratifications within you, rendering your Soul insensible to every Thing, but the Enjoyments of the lower Part, of which you are composed. Such was the Disposition of your Soul. And how filthy and defiled then were you! What a Sight in the pure Eye of God! And judge now, what the Fruit of so corrupt a Tree must have been!

SURELY all the outward Carriage could have nothing of Worth in it. Whatever was

Serm. I. *The Sinfulness and Misery of Man.* 13

was the Issue in the Thoughts, Words, and Actions, it was but the Way of one *who knew not God*: There might be a Regularity free of Scandal; a *Form* there might be of *Godliness*: But since the Principles of the *Heart* were thus corrupted, nothing which *proceeded out of it* could do other than offend God. And what a Load of *Guilt* must you have contracted, while you were thus trading and living in a State of Sin, all within and without *evil continually*! Consider what an heavy Charge God hath against you for those rebellious Days of your Life, when you were not serving Him, but following your own Lusts.

FROM this general Accusation should I descend to Particulars; should I charge you with the Acts of Sin, which have been compassed and contrived in your own *Heart*, without being brought forth into outward Conduct; how would Time and Calculation fail, to bring before you the incessant Actings of Pride and Impatience, of Hatred and Resentment, of Envy and Malice; the ceaseless Contrivances for worldly Honor and Wealth; the Projects which have passed through your Mind, for the Enjoyments of Pleasure and Lust! Ah, how would you sink under the Condemnation, could you see only the Sin, which hath been committed in your own Heart in Desire and Purpose, but was prevented in the Practice and Execution!

cution! Might I herewith also draw into one View all the Sins of your *Life*, such as the heedless Discharge of the peculiar Duties of your Station, and the repeated Omissions of them; the Hours vainly squandered, and the Talents sacrilegiously misapplied; the scandalous Submissions and bowing the Neck to human Favor, and the irrecoverable Opportunities you have lost of glorifying God and benefiting your Neighbour: In a Word, the many Leanings and Approaches to grosser Acts of Sin, and the repeated Commission of those Acts themselves of whatever Kind, together with the Aggravations attending them; their having been done against Knowledge and Conscience: Should I be able to draw up this Charge and Catalogue of actual Sins against you, *Confusion* must needs cover your Face, and you would see your *Iniquities increased* over your Head, and your *Trespases grown up unto the Heavens* (p).

LET Conscience speak; and how great will the Sum of your Sins be! But however multiplied and aggravated your Trespases are, place them all to the Account of that undutiful and apostate Spirit which possessed you, your own usurping *Will* and *Pleasure*. This was the Fountain that sent forth all these bitter Waters. This hath been the Foundation of all the other evil Dispositions of your Heart, and of the various Acts of  
(p) Ezek. ix. 6.

Iniquity

Serm. 1. *The Sinfulness and Misery of Man.* 15

Iniquity which lie against you; even this Forgetfulness of God as your Creator. It is this which hath overfet the End of Creation, dishonoured God, provoked him to Displeasure, and placed Man at a distance from his God and Happiness. And here you are but one of the many, but one among the whole Race of Men, all of whom have been found in the same Apostasy you are charged with. For *all are gone out of the Way; all are become filthy.* Wherefore they and you together, as making up a *World lying in Wickedness*, have the greatest need to weigh with an awakened Attention the *sad Consequences* of such a Revolt from and Rebellion against the Majesty of the Almighty.

AND the Consequences hereof are these *three* just now hinted at. — Hereby Dishonor is brought upon God's Government: Man is sunk into a State of Unfitness for God and Happiness: and a Sentence of Wrath is gone forth against the World.

THE *first* of these Consequences is, that by the Sin of Man Dishonor is brought upon God's Dominion and Government. *God said, "Let us make Man: It is my sovereign Pleasure that Man should be. Let him live, and I will reign over him; let him do my Will; let him execute my Pleasure: I will be known in this Earth which I have made."* Such was the great  
and



and gracious Design of the eternal GOD ; such the End of Man's Creation. But see now, how little this Design is answered ; yea consider, if GOD be acknowledged as *the great King over all the Earth*. Where is the hearty willing Submission of his Creatures ? Where the delightful Attendance upon his honorable Service ? It is no where to be found. To the Disgrace of his Majesty and Glory, GOD hath utterly been deprived of his Dominion and Rule ; is not avowed by the Children of Men, as the wise and mighty Lord, as the kind and most affectionate Parent. His Sovereignty is disallowed ; Man hath forsaken and forgotten him. All Sense of Obligation to him hath ceased ; all Duty hath failed ; all Dependence hath been rejected. GOD hath been left of us to his Heavens and his Angels, nor known upon Earth to be what he is. War, as it were, hath been declared against him ; every where, and by every one of us he hath been robbed of his Dominion, and Man hath set up for the Lord of the World. And what other Dishonor could we possibly have brought upon God, than by this Apostasy ? Proud Man ! thou couldst do no more than this against thy Maker ; thou couldst not think of setting up thy puny Arm against the Strength of the Almighty ; thou couldst not hale him out of his Heavens ; but all which thy little Insolence could



could do, thou hast done. Thou hast forgotten him, deprived him of his Dominion over thee; thou hast caused him to be unknown in this Earth, which his Hands have made; thou hast stubbornly opposed thyself to his Will. And what wouldst thou do more to his Dishonor? It is not in thine Hand to dishonor him more. O, how must the faithful, holy Angels look upon such a World as this! What Resentments must they feel for the Glory of their God so vilely trampled upon! Burning with a sacred Zeal for the injured Dignity of their God, have they not been ready to cry out, *Arise, O God, plead thine own Cause, see how foolish Man reproacheth thee daily (q); arise, and let thine Enemies be scattered (r).* This is the first sad Consequence of Sin, the Disgrace it brings upon God as the Governor of the World.

THE *Second* Event of Man's Apostasy is, that he is left in a State of Unfitness for God and Glory. *In thy Presence is Fulness of Joy*, said *David (s)*. Doubtless there is so, not only in Heaven, but even here; for *David* spoke from Experience; he found God's *Favour* to be *Life*, his *Loving-kindness* to be *better than Life itself*. But then neither in Time nor Eternity can there be a Capacity for this Joy, unless the Will of Man be in

(q) Psal. lxxiv. 22.

(r) Psal. lxxviii. 1.

(s) Psal. xvi. 11.

Conformity with and Subjection to the Will of God. Without this, there can be no *entering into the Joy of the Lord*. I can easily conceive of the full Joy of those blessed *Angels*, who always beholding the Face of God *do his Commandments, bearkening unto the Voice of his Word*. But if one malignant Spirit were among them, who affected Independency, whose Will drew, in the least Degree, contrary to God's Pleasure; sure I am, he must be a Stranger to the Joy of Heaven. Nay did any of them come short of an intire, free, and full Submission of Spirit to God's Will, in any the least Measure, such must so far fail of tasting the *Pleasures at God's right Hand*. Now, in this respect, there is no Difference between Angels and Us. An obediential Spirit, an unreserved Submission of Soul to God's Will, is the only Qualification for Happiness in us, as well as in them. But you have seen, how you have been without such a Frame of Soul; and, if you are returning to your Duty, you cannot but lament, how you still fall short of an intire Conformity of your Will to God's. Man's selfish Will directs him to a Choice, which is far distant from God and Happiness. You have chosen your own Glory, and your own Pleasure; have been intent on seeking human Praise, and bodily Indulgence; and have been pursuing

suing earthly Things, whether the Wealth,  
 the Opinion, or the Honors of the World,  
 in Order to gratify your Vanity and your  
 Lust. Your Will and Choice hath been  
 thus downward; directly contrary to that  
 full and intire Choice of God's Service and  
 Glory, which can only make you meet for  
 his Presence. But can these Things, which  
 the perverted Will of Man hath made its  
 Choice; can these present Gratifications,  
 which Man hath set his Heart upon, afford  
 him Happiness? Can the Praise and Ap-  
 plause of Men, those Bubbles which a Breath  
 of Air both swells and bursts; can the high-  
 est-fashioned Elegancies of bodily Indul-  
 gence, can Wealth and worldly Honor,  
 bring real and solid Content to the Soul?  
 Let the daily Complaining of the most  
 Prosperous; let the Unsatisfiedness of those,  
 who enjoy Pleasure in the largest Share; let  
 the Restlessness of Spirit within, while all  
 is favorable without; let all this witness,  
 that mistaken Man seeks Blessedness where  
 it cannot be found. Or say, you should be  
 happy, as your Heart can wish all the Days  
 of your Life; yet, when your Sun declines,  
 and is set in the great Ocean of Death, what  
 Qualification would you have about you for  
 the other and eternal World? Alas! a proud,  
 earthly, carnal Mind is not meet for the  
 Company, the Praises, the Services of Hea-  
 ven.

ven. Men may talk of the Mercy of GOD, and conceit of being admitted to Heaven, after all their Carelessness and sinful Courses : But if Heaven be the Enjoyment of GOD, and the Business of it his Service, he whose Heart is its own Master, and who affects not spiritual Gratifications, would find the Sight of GOD to be terrible, and his Service the most grievous Slavery.

IT is not therefore among the least of the evil Consequences which Sin hath brought after it, that it hath set you at Variance with GOD. Perhaps you may be easy enough for the Present, and be now insensible to any Hurt you receive through the Want of an Obedience, Love, and Honour of Spirit to your heavenly King. Your Backwardness to think of him, your Listlessness when you are near him, the Unruliness of your wayward Heart, utterly averse to do or to bear his Will ; your intire Affection to the World, your Delight in carnal Pleasures, your Self-esteem ; all these *Inventions* which you have *sought out*, may give you little Pain in this your Day upon Earth. But when you shall, by and by, be forced against your Will into Eternity, then you shall feel to your Cost, what a sore Evil it is to be without the obedient Spirit of a Creature, to be barren of all Love towards GOD, and to be desolate of all heavenly Graces, and  
so

so without all Possibility of Happiness for ever. This World passed, *as a Dream when one awaketh*, and the next altogether unfit for you ; what a disconsolate Soul must you be upon the Moment of your Separation ! And upon both these Consequences, follows in the

THIRD Place, as the Event of Man's Apostasy, that a Sentence of Wrath is gone forth against the World. GOD is able to *maintain his own Cause* ; he is able fully to vindicate the Wrong, which the lawless World hath done to his Honor. He doth not affect a Dominion, which he wants Power to manage. He *sitteth over all from the Beginning*, and he *remaineth a King for ever*. *Hell and Destruction are before him*. Nor can any *stay his Hand*, or *say unto him, What dost thou ?* And can we conceit, that God, jealous of his Rights, who *will not give his Glory to another*, shall tamely submit to so provoking an Insult, as the universal Rebellion of his Creatures ? Shall he not avenge himself upon us, and make it known *from one side of Heaven to the other*, by the exemplary Justice he will do himself upon us, that *he is God, and there is none else ?* We have drawn a Curtain over his Glory, nor doth he yet make that his Glory to appear ; he suffers it to be hid a little Space ; but he will magnificently glorify himself in the  
Day



22 *The Sinfulness and Misery of Man.* Sermon. I.

Day of his Vengeance, and *all the Earth shall know that God is the Lord.* You may make light of Sin, now that ye see not the Hand of Justice yet stretched out ; ye may take little Account of the Dishonor ye do unto GOD in the strange Forgetfulness of your Ways : But hear what the GOD of Truth saith, he who changeth not, and whose Word shall not fail : *The Lord is slow to Anger, and great in Power, and will not at all acquit the Wicked (t) : The Soul that sinneth shall die (u) : And the Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men (x).* Not to multiply Passages ; throughout the Gospel-Revelation the Offers made us of Mercy do ever suppose us to be in a lost and undone State by reason of Sin. The established Appointment and Decree of GOD in Heaven and Earth is, *The Wages of Sin is Death (y).* By the Punishment of Sin GOD will maintain his Glory, which the Insolence of Sin seems to have deprived him of, till the Recompence of Vengeance *make his mighty Power to be known.* Lay it to heart then, whoever you are ; you have sinned, provokingly rebelled against your Maker ; and how fearful a thing is it to fall into the Hands of the living God ! Let me suggest to you the

(t) Nah. i. 3.

(u) Ezek. xviii. 4.

(x) Rom. i. 18.

(y) Rom. vi. 23.

Certainty

Certainty of that Wrath, the Eternity of that Vengeance, the Depth and Horror of that *Tophet*, the Fury of that *Fire* which *the Breath of the Lord* kindles. If Sin, like a devouring Army, hath already brought Desolation after it; if it hath intailed the Curse of GOD upon Nature and upon ourselves; judge then, what Store of Vengeance is prepared for it against that Day, when it shall be fully rewarded: But whatever that Vengeance be, Sin hath made you all the Children and Heirs of it: This is the last Consequence of Man's Apostasy; it hath brought the Curse of GOD upon us. The great Governor of the World *will not let Sin go unpunished.*

AND NOW *what shall we say to these Things?* You cannot deny the Accusation. *The whole World is guilty before God.* You cannot dispute the Consequences. You must own, that you have dishonored GOD's Government, and set yourself at a deplorable Distance from GOD and Happiness, and incurred his avowed Wrath. Sad State of a sinful World! Methinks, in such a View of ourselves, every Heart should be struck with an awful Suspence, with a sacred Dread about the Issue. That trembling Anxiety, which seizes every Breast, upon Occasion of some more solemn Execution, when the Hand is now lifted up to strike the Blow, should

should possess our Souls. And yet I have another Consideration to add, when we meet again, which must abundantly contribute to increase our Apprehension. But I shall dismiss you for the Present with this awakening Passage of Scripture, which, you will find in the sixth Chapter of *Genesis*, introduces God's Denunciation of Vengeance upon the first World. *God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually. And it repented the Lord that he had made Man on the Earth, and it grieved him at his Heart. And the Lord said, I will destroy Man, whom I have created, from the Face of the Earth: for it repenteth me that I have made them.* The Application is both easy to be made, and terrible to be thought of.



S E R M O N

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## S E R M O N II.

The Helplessness of Man.

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ISAIAH LXIII. 5.

*And I looked, and there was none to help; and  
I wondered that there was none to uphold.—*

**N**O sooner had *Adam* sinned, than he felt the terrible Consequences which Sin ever brings with it. Reflect a Moment upon the Circumstance he was in, when now having transgressed the divine Commandment, he *heard the Voice of the Lord God walking in the Garden*. Conscience in Alarm proclaimed his Guilt, and prevented the Accusation, *Thou hast eaten of the forbidden Fruit*. The Curse sounded in his Ears, *In the Day that thou eatest thereof, thou shalt surely die*. God was at hand, to inflict the Vengeance. What should the Wretch do? He dared not stand the once-beloved Countenance of God. Nor  
C did

did he reflect, how vain it was to think of flying from his universal Presence. Foolishly he *hid himself amongst the Trees*, till the Voice of God commanded him forth. Sin instantly begets an abhorred Issue in the Soul, the Confusion of Guilt, Dislike of God, and a Dread of Vengeance. *Adam was afraid, and hid himself.*

*Our God is a consuming Fire* (2) to Sinners. Sin cannot endure his Majesty. Sin, dishonorable to God, and apprehensive of his avenging Arm, doth not like his Presence. Say thou, who hast weighed the Consequences of Sin with any Consideration; *Is it a light Thing*, that thou hast dishonored God, and provoked his Wrath upon thy Head? Canst thou well bear to think of him, who, strict in Justice and almighty in Power, is thy Enemy and Avenger? Art thou not ready to act over again the sad Folly of *Adam*; to hide thyself from God's Presence; to drown the too terrible Reflexion in Care or Pleasure, till God call thee forth and will be attended to? It is well if thou hearken to that Voice, though the Sound of it be terrible to thy Soul. Well will it be with thee, if *in this thy Day* thou lay to Heart the Consequences of thine Iniquities, while yet there is Hope; if, though with Trembling and Astonishment, thou art made to feel the State of a Sinner, that most deplorable State of

(2) Heb. xii. 29.

being



being a Rebel, alienated from all Esteem of God and Fitness for his Glory, and an Heir of Vengeance and Rejection. Then with an interesting Concern thou wilt enter with me into this farther Inquiry, whether thou canst remove these Consequences from thee; whether thou canst restore the Honor thou hast taken away from the Governor of the World, bring back thy Soul to a Creature-like Disposition, without which thou must remain incapable of tasting spiritual Happiness, or averting God's Vengeance.

I MUST be allowed to tell you, you cannot.

THIS was the *second* Point.

AND, upon this Particular, I shall wish to drive you to the Distress of *Jonah's Mariners*; having raised a *Tempest* about you, to leave you without any other Hopes of Safety; than by *casting forth into the Sea* your Self-confidence. You may be apt to look for Security and Salvation, and Healing the Breach that Sin hath made between God and you, by Labor and Repentance, purely your own. As the Mariners did, you may be *rowing hard to this Land* to save yourselves, unwilling to throw yourselves upon Mercy as otherwise lost. But when you shall not be able; when you shall find, that you cannot trust in any Thing you can do, either to glorify God, to recover Purity of

Heart, or to satisfy his Justice; then with unwonted Attention you shall consider that mighty Redeemer, who is come to restore the Breach, and tenderly waits to hide and cherish you under the Covering of his *healing Wings*.

I SAY therefore, that having been found guilty of Sin. before the Majesty of God, thereby you have dishonored him, in such a Manner alienated yourself from God, that you are unfit for his Presence and Glory, and have intailed an eternal Curse upon you. But from these Consequences you cannot rescue yourself.

I WOULD engage you to observe the Chain there is between these Consequences of Sin. It is notorious, that the Rebellion of Man's Will and Way dishonors God as the Governor of the World. This Rebellion hath destroyed all Capacity of Happiness in the Creature with the Creator, though in him only it is possible that a reasonable Being can be blessed; while the Glory of God, and the evil Dispositions of Man's rebellious Nature, lead directly to a State of endless Banishment from God's Presence, and of avowed and most required Punishment. Till God be glorified, till Man be humbled, the Separation between the Creator and Creature remains; and the Issue, on the one Part and the other, must be Man's Ruin for-ever.

GOD

God remaining dishonored and Man rebellious, the Event is Enmity and Death. If therefore you would compose the Difference Sin hath made between God and you,—you must render back all the Glory you have deprived God of,—you must put on the Disposition of a Creature,—you must satisfy the Demands of infinite Justice. See now how incapable you are to effect either of these.

*First,* IF you would remove the Consequences of Sin from you, you must render back the Glory to God you have deprived him of. I will suppose you sensible, that by your Sins and Rebellion you have dishonored God, your Maker and Governor, and that you are willing to do all in your Power to render back that Glory to him. I will suppose you too, with the utmost Purity of Heart and Integrity of Life, returned to your Allegiance; and that with such a Simplicity in yourself, your constant earnest Endeavor is to promote God's Glory in the World, by all the Influence you have upon others. But now, even in this Case, you will not advance a Step towards repairing the Dishonor which your past Sins have brought upon God. For what by such a Conduct are you doing, more than your Duty? Or was it not your Duty to have been with God always, as I suppose you now to be? It is true by such an humble

Demeanor you do not increase the Debt of Dishonor you are charged with : But then neither do you lessen it. Doing now as you ought, you leave the State of your former Sins just as they were ; nor can you hereby remove one Jot of that Disgrace which they have brought upon God's Government. Should Subjects who had violently dethroned their King, afterwards upon better Conscience set him up again ? Will any Man say that such a Monarch hath suffered no Disgrace : Or that his Restoration made him ample Amends ? No, he should not be impleaded of Injustice, however he might be of want of Clemency, should he exercise his restored Power in the Punishment of such Rebels. Present Obedience then, however perfect, would in no wise heal the Breaches which old Rebellions have made upon God's Glory. But farther ;

HAVING been undutiful *yourself*, Have you not also been the Occasion of dishonoring God in the Persons of *others* ? Your evil Example, vain Conversation, light and negligent Carriage ; Have they not hurt the Glory of God by the Discountenance they have put upon Religion, and the Encouragement they have given to Vice ? Now who or where are they, to whom you have been a Snare in the Days of your wanton Forgetfulness of your Maker ? Alas ! you know

know them not. They are even all that ever were acquainted with or saw you; at Home, Abroad, in all Companies, you were ignorantly patronizing the Cause of Rebellion. At best, you can but recollect a *few* upon whom you have done the Majesty of God signal Disgrace. Go then, bring *these* back: Desperate Project! Some of them are no where to be *found*; some in *distant* Parts of the Earth; and others *departed*, dead it may be in their Sins, having left behind them a Race of *evil* Doers and Iniquity, for an *Inheritance to Childrens Children*. Thou canst not but tremble at the Thought. But at least recover those to God who are still alive and *with* thee. Intreat with them by the Glory of their God and thine, by the eternal Worth of their Souls and thy own: Try upon them all the Force of Argument and Tears. Alas! some would mock, some would despise, and some would dissemble with thee. It would be no small Conquest, shouldst thou gain so much as *one*.

OR consider yet again. Thou wast a living *Infection*; thine Acquaintance caught Sin of thee, and they conveyed it to others. Say, How far will the Plague even yet reach? When will it stop? Or what Measures wilt thou take to prevent the Contagion from going still farther? The Re-



flexion is enough to make every Heart fail, while he thus evidently sees the irreparable Dishonor he hath brought upon God.

SPEAK now, What Hope hast thou of doing God right? Wilt thou venture thy Soul upon it, that thou hast made no Breach upon the Glory of God which thou hast not, or canst not sufficiently restore? Wilt thou be bold to rest the Cause of thy eternal Acceptance with God upon this Plea? I will answer for thee, that thou dardest not meet the righteous God in Judgment upon so lame a Confidence. Already thou art crying for Mercy; *the Lord pardon thy Servant in this Thing.* But how would thy Cry be increased, couldst thou see the Dishonor which Sin does to the Majesty of Heaven, as thou wilt assuredly see it, when thou shalt stand with the assembled World before the Judge of Quick and Dead! When thou shalt behold God magnificently glorifying himself upon sinful Men and Devils for the Dishonor they have done him! Couldst thou know the Hurt which thy Sins have brought upon the Glory of God, as thou shalt then know it, how would thy *wounded* Soul cry out for Mercy!

PUTTING the matter now upon the most favorable footing; supposing you absolutely and most intirely returned to your Allegiance, you see how it must fare with you  
for

for the Dishonor you have done God, how incapable you would be of rendering back the Glory you had deprived him of.

BUT *can* I make such a Supposition concerning you? *Can* I address you as a Person returned to God, as one framed again to the Temper of a Creature? I know not any Power you have in yourself to become thus: I know your utter Detestation of and Aversion to it. This leads to

THE *second* thing which you have to get over, in order to your settling the Difference which Sin hath made between God and you; You must put on the Disposition of a Creature; and this you cannot. Now having gained this Point with you already, that Sin hath destroyed the Image of God in your Soul, by what was advanced in the former Discourse; I shall speak to you as a Person convinced that he is set up for himself and is at Enmity with God; as to one who hath found that he *likes not to retain God in his Knowledge*, being turned away from him to earthly and carnal Things in all the Affections and Choice of his Soul; and who consequently is assured of his intire Incapacity to enjoy spiritual and eternal Happiness, till this sinful *Law in his Members* be rooted out, and he be brought back to a perfect Purity of Heart and the true Spirit of a Creature.

I SUPPOSE you know all this: But you must be told, that you had never been acquainted with it, had not God declared it to you. Now that you have been informed of the Nature of God and Happiness, and have been made to see the Waste which Sin hath made upon your Soul, you can discover the Consistency of this Reasoning, and the Need you have of being *renewed in the Spirit of your Mind*. But had you been left to yourself, you had perhaps never thought of it, would not once have suspected the ill State you find yourself to be in; possibly would have known nothing of God at all, no not so much as that there is any such Being; or at best, have sat down with very confused Notions of his Perfections. And I leave yourself to determine, how in such Circumstances you must have remained altogether excluded from all Possibility of recovering the Spirit of a Creature. You are indebted therefore to a foreign Help, even for this Knowledge of God, yourself, and the Nature of a reasonable Happiness.

HOWEVER, supposing you well informed of your Condition, and of the Need you lie under to frame your Heart again to the Temper of a Creature and a Dependent; how will you effect this Change upon yourself?

THE Word of GOD is plainly against you in this Matter: "You cannot turn and  
"prepare yourself by your own natural  
"Strength,

“Strength (a).” Hear what it says. *The Flesh is weak (b): The Flesh lusteth against the Spirit (c): The carnal Mind is Enmity against God, and is not subject to the Law of God, neither indeed can be (d): And they that are in the Flesh, cannot please God.* So far from any such Power of turning to God, that we are not sufficient of ourselves to think any thing as of ourselves (e); and that, because the *Imaginations of Man’s Thoughts are only evil continually (f).* And what, will you imagine that you are able to subdue the Power which Sin hath in your Soul, and to put on a *Purity of Heart* which will make you every way fit to see God; when he tells you so expressly, that you are insufficient to the very least Part of it, so much as to desire or even think of it?

OR if God’s Declarations do not convince you, at least let your own *Observation* persuade you. Have you ever known or heard of so much as one in all Ages, that was returned to his Duty with a complete Victory over his evil Dispositions warring within him? Hath there been one such righteous Person; in the whole World so much as one? Where is the *Man that liveth and sinneth not (g)?* Just the contrary; Sin hath been ever the Complaint of the Good, and

(a) Article x. (b) Matth. xxvi. 41. (c) Gal. v. 17. (d) Rom. viii. 7. (e) 2 Cor. iii. 5. (f) Gen. vi. 5. (g) Eccles. vii. 20.

the Practice of the Bad. And have there been *none* think you at all Times; Do you not verily judge there are *many* in the reach of your Knowledge, who would be rid of Sin and put on the Disposition of Creatures, if they could? But none have been able.

OR finally, if you will obstinately contend that you are *able*; that you can at your Pleasure extirpate the Pride, Worldliness and Lust that now dwell in you, leaving not any Traces of them in your Heart; that you can raise your Soul to a perfect spiritual Purity, and stand in GOD'S Sight clean and holy as the Angels of his Presence: If you will needs cherish this fond Opinion of your Sufficiency; try your Strength, you have no other Concern which equals the Moment of this to you, to have a *new Heart* and a *right Spirit*. Go, root out of your Soul the Lusting you find there after Indulgence and Ease, that you may be no more assaulted with vicious Thoughts: Rid yourself of all worldly Respects that at present sway you; even of all the undue Regard your Heart pays to Interest and Honor, to Mens Opinion and Favor. Take down the Pride and Desire of Self-pleasing, which have possessed themselves of you, giving Direction to all your Conduct; and together with them, banish for-ever the Troop of their Attendants, Unbelief, Wilfulness, Impatience, Murmuring, Aversion towards God; Boasting,



Boasting, Malice, Envy, Hatred, Haughtiness, Stubbornness, Anger, Resentment, Peevishness towards Men. Let neither Pride nor any of these its ugly Issue and odious Train evermore appear in your Mind: And then put on Love of God in all your Heart, and of Man even as of yourself. To mention ~~no~~ more, essay your Strength upon *these*: Experience will soon tell you, if the very Sight of your difficult Undertaking hath not prevailed, that you are not *sufficient for these Things*. By and by, you will join the universal Cry of Man impotent to Good: *Miserable Creature that I am! Who shall deliver me?*

THUS you may be assured that you are unable to frame your Heart again to the Temper of a Creature. And yet, if this be not done, you must remain unfit for God, and incapable of Happiness. Miserable Creature indeed! Sorely beset with Evils! A Dishonorer of God, and incapable of rendering back his injured Glory! An Alien from him, *in whose Presence is Life*, through the Defilement of thy Soul; and yet unable to recover that Purity which can alone make thee meet for his Presence, were he disposed to remit to thee all the Demands which his forfeited Honor hath upon thee! Miserable Man! What will the end of these Things be? Almost I know not how to aggravate thy Misery any more. What will the

the End of these Things be? Thou Dishonorer of God, thou Slave of Sin, how wilt thou escape the *Wrath to come*? How avert that Punishment which the Glory of the Heavenly Majesty is concerned to inflict; a State which the perverse Wickedness of thy Heart makes thee only fit for? Both the one and the other, the Dishonor done of thee to God, and the Unfitness of thy Soul for his Presence, alarm thee with Apprehensions of an everlasting Condition of Misery, under the divine Displeasure. And now therefore I add,

*Thirdly*, If you will heal the Breach made by your Sins between God and you, you must satisfy the Demands of his infinite Justice: But this you cannot any other Way, than by enduring his Vengeance. You know how express and absolute God's Justice is; it claims the *last Mite*, either in Obedience or Punishment. *Cursed be he that confirmeth not all the Words of this Law to do them (b)*. The irreverfible Decree of God through the Universe is, *The Wages of Sin is Death*. In Confequence of this immoveable Purpose of the Almighty, Angels have been *caft down to Hell and delivered into Chains of Darknefs to be referved unto Judgment (i)*. Sinners and Authors of Sin as they are, they are unable now for-ever to render

(b) Deut. xxvii. 26.

(i) 2 Pet. ii. 4. Jude 6.

back

back to God the Glory they have despoiled him of, ever unable to regain the angelic Purity of Nature they have forfeited ; they remain for-ever the Objects of Vengeance, and *are set forth for an Example of Justice.* And tell me, my Brother, thou and I have *stricken Hands with Sin* ; wherewithal shall we satisfy Justice, and avert a like Suffering of Vengeance? *We have sinned, we have done wickedly,* and we cannot undo what we have done. Our Sins that we have committed stand fast for-ever, and for-ever are the Objects of that infinite Justice and Wrath, which doth *not let Sin go unpunished.* We cannot avoid Justice, because we cannot recal our Days and undo the Sin that we have done. What thinkest thou, didst thou not forget God, and set up to please thyself? This thou ownest. But may not what is *now* said of thee, be equally alledged against thee ten *thousand* Ages hence, that thou didst sin against God by this very Forgetfulness and Apostasy from him? That *God created the Heavens and the Earth,* is as true now, and will be so eternally, as it was on that glorious Moment when *God spake the Word and they were made,* when *he commanded and they were created.* Just so of thy Sins : Now and eternally they lie against thee, and evermore call for Justice and Vengeance. One of these two Things remains, either to undo  
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what thou hast done, or to fall under the Hand of Justice. And since thou canst not attempt the *one*, be assured the *other* waits for thee.

NAY, but for any Thing thou canst do to the contrary, thou wilt always *continue* sinful, and therefore not for thy past only, but for thy present instant Iniquity, thou must be for-ever the immediate Object of Justice and Wrath. The Sinfulness of *Satan*, this Moment as much challenges the Justice and Indignation of God, as did his first *War in Heaven*, when his *Place was not found any more* there; and as long as he remains the evil Spirit he is, which he will do for-ever, the like Continuation of Justice and Displeasure shall light upon him, as a *present*, as well as an *old* Apostate.

SEE now the Issue of the Whole. God is ready to do himself Justice upon you, and to vindicate his Glory in your eternal Punishment. While you also, now and eternally unable to quit your Sinfulness, eternally are unfit for his Presence, and eternally remain the Object of his immediate Justice and Vengeance.

SAY then, vain Man, where are thy Hopes sunk? What is become of that *confident Boasting*? Which way canst thou save *thyself*? For ought thou canst do, thou hast no other Expectation but *Judgment and fiery Indig-*

*Indignation.* Would God thou wert well aware of this thy deplorable, helpless State! Then I should *bring to thee glad Tidings* indeed, in the Offers of Mercy obtained for and proposed to thee in *Jesus Christ*, our only Lord and Saviour.

AND truly, as we are never so near Glory and Immortality, as when we are struggling with Death, and sorely beset in the dark and melancholy Passage of a departing Hour; so it is an awful and importunate Concern about the Consequences of Sin, which leads a Man to the Gate of Mercy. And you may be sure you are never so near Salvation, as when, through the Grace of God, finding yourself lost and undone, you are well-disposed to throw yourself upon Mercy.

I MUST intreat therefore, if you will be profited by the Message of Peace I have next to offer, that you will be at Pains with yourself upon all the former Particulars. Inquire into the Reality of your Sinfulness; and weigh attentively the Consequences of Sin; and cast in your Mind, how unable you are to rescue yourself out of them. All this let Conscience and Reason speak: For I trust, you have heard nothing which is not as consistent with Reason, as it is with Scripture.

AND now I will draw this one Conclusion, which I will wish you to be deeply convinced



convinced of, from all which hath been advanced; namely, that “Sin is your greatest Enemy.” The Consideration of which, possibly may help you to greater Seriousness in the Inquiry I am recommending. For whilst I remark these three Points as evidently rising out of the Subject, that Sin (by which I would principally be understood to mean Man’s erecting his Will for his Guide instead of God’s sovereign Pleasure, this being truly the Root of all other Sin, and that which carries the highest Measure of Guilt in it) dishonors God, as the excellent Governor of the World,—defiles the Soul of Man,—and brings Misery with and after it;—I shall hope that you will be led more solemnly to consider the Consequences of Sin, and the Concern you have in them; and also that you be grown displeased and tired with it, and heartily willing to be rid of such a Monster and Enemy.

SIN is your greatest Enemy.

I. SIN dishonors God, as the Governor of the World. We speak not of the Glory which God hath in *himself*; of that essential Honor which he possesses, as a most mighty, all-perfect, eternal, and independent Being: but we speak of the *Manifestation* of this most respectable Glory of the Godhead thro’ the Submission of his Creatures. When God is obeyed, and his Will meets with no  
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Opposition or Backwardness in the Soul, but the Creature flies with Joy to execute the Almighty Command, knowing no other Desire, nor wishing any other Happiness, than this Service of the most High ; when a Race of Beings, whom God hath made, do thus wait upon his sovereign Will with one universal, uninterrupted Readiness of Obedience, then God is known among them to be what he is ; then the Creator is glorified, and the Creature is blessed. But when Sin comes in, this beautiful and lovely Order is disturbed. The Things formed forget their Station, will not, do not any more obey : They slight their Maker, and pass on with an insolent Disregard of the divine Will, to act as they please, and God in the mean-time loses his Dominion : The Glory which should accrue to him from the Obedience of his Works is gone ; and instead of one universal Monarch, as many as there are of Creatures, so many self-worshipping Idols are set up in his Place. Then *Confusion follows and every evil Work*. Every one, making his own Will his God, will bear no Control. And while from hence, Envyings and Resentments, and Hatred and Violence grow and spread, the Honor of God is deeply wounded, and his Government suffers Damage, even to Desolation. In such Circumstances, the Glory of God is like  
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the Sun in the Night : It shines indeed with its proper and essential *Brightness* ; but then it is not *seen* ; the Face of the World is turned away from it. Though God ruleth the Earth, his Dominion is covered and unseen through the Darkness, which Sin hath brought upon it. And, I beseech you, how horrid a Thing, that the Creature, the Subject, the Dependent, should thus rob God of his Glory ! That the Maker should be rejected and disowned by those very *Works which his Hands have made*, and which he fails not to preserve and bless ! Great God ! Thou seest it ; daily *thou beholdest this Ungodliness*, and considerest the *Wrong* we are doing thy awful Majesty : Thou seest thyself slighted, thy dread Command unnoticed and disobeyed, thy glorious Name forgotten. Almighty King ! we are ashamed, yea even distressed, for the Disgrace which is brought upon thy Glory. The Remembrance of our Rebellions pain us : O when shall we be rid of this Sin, the *Enemy that hath done thee this Dishonor* !

2. SIN defiles the Soul of Man. Was it not a desirable State, that of Innocence and Purity ? Was not the Soul of Man a lovely Being, when it was stored with those Tempers, which can alone endear it to its Creator ? While Humility, without the least Motion

Motion to Pride; Trust, void of all Fear; Obedience, without the most secret Murmuring; Love, intire and unalloyed; while Holiness, Righteousness, Truth and Goodness; while Quietness and Peace, all of them dwelt there together; while the Soul of Man was thus divinely arrayed, was it not lovely? Were we not *glorious within*? — But Sin hath effaced it all, scarcely left any *Ruins* of so glorious a Fabric. Sin hath propagated its ugly Breed upon us; hath made us proud and unbelieving, disobedient and unloving; hath stamped us with the Likeness of the Prince of Darkness; hath drawn upon our Souls too near a Resemblance of his Envy and Hatred, his Bitterness and Malice and Revenge; hath turned us after earthly Loves and brutal Joy, with the whole Bent of our Inclinations. Sin hath done us this irreparable Hurt; hath ruined what we were, and made us what we are, *earthly, sensual, devilish*, averse from God, unfit for Him and Happiness; all that is within us, since Sin entred, proclaims the melancholy Truth. Our Souls were as the *Garden of Eden*, before it: And lo, it hath left us *a desolate Wilderness*. And what, Shall we stand upon any Terms of Friendship with such an Enemy? Though it look pleasing, and flatter, and smile upon us, and would *betray us with Kisses*; shall we not hate the Traitor, and hold it off with Abhor-

Abhorrence, as the very Bane of our Souls ?

3. SIN brings Misery with, and after it. You have heard how GOD threatens ; you may feel if you will, how he now punishes it. Consider, I pray you, if Sin hath not cursed the Ground under us, and turned the Heavens, one while into Brass, and another into a Deluge over our Heads ; if it hath not armed the Sky with Thunder, and the Bowels of the Earth with Convulsions ; if it hath not murdered all Joy, and chased Happiness out of the World ; if it hath not brought on us Vexation and Sickness, and Cross and Care, making us very Slaves to keep ourselves alive, and then consigning this lordly Body of ours to the Worms and Dust. I speak not of unknown Things : I speak what we feel and struggle with, till we can hold Life no longer, and depart to the *Place appointed for all living (k)*. But after Death comes the Misery indeed, known now only in *Apprehension*, but so felt even in the *Expectation*, as to make all present Wo of no Account, when compared with it. Launch your Thoughts into eternal Misery ; and you shall think of Man's momentary Wretchedness, with that Littleness of Apprehension wherewith a Person sailing upon the vast Ocean reflects upon the River, which appeared great while he was passing

(k) Job xxx. 23.

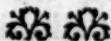
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out of it. And what is there that can be called Misery, which you do not see before you, as the eternal Issue and Wages of Sin ? To think of the *Body's* dwelling in Flames ! Should you be invited, by strange Curiosity, to see a Criminal burnt at a Stake, your Soul would be moved within you, though a few Minutes would put an End to his Tortures. But should you see him burning, and not yet dead, after a whole Day : And should that Day be lengthened to a Week, a Month, a Year, to a thousand Ages, to for-ever ! Intolerable even to *think* of it ; how then to *behold* it, but how most intolerable to *suffer* it ! And this but the *half*, perhaps but the *lesser* half, of Man's eternal Misery ! For to think of the Sufferings of the *Soul* ; consummate in all Wickedness to the fullest Measure, desperately hating God, and yet lying instantly under the Frowns of his irreconcilably enraged Majesty ; how shall Conscience sting it, Rage gnaw it, and Revenge consume it ! How shall hopeless Grief, impotent Malice, and utter Despair, burst forth into strange Complaintings, distressing Groans, woful Curses and blasphemous Insultations, the Language of Hell ; making the Voice of the Damned terrible, and filling their dark Chambers with Horror ! And all this with tormenting Devils, the Outcasts of Heaven, wreaking their insatiable Malice upon them ! O what

a Society, Place, Punishment, is here ! And yet all this *the Wages of Sin*. See then, what an Enemy this Sin is to us, here and for-ever !

To conclude ; I shall hope, that such Reflexions, upon the Dishonor Sin doth to God, upon the Defilement it brings upon the Soul, and the Misery which comes with and after it, may, by the Divine Grace, engage your Hearts to some Dislike of it : So that while you are searching after this most important Concern, the Reality, the Consequences of your Sins, and your Insufficiency to succour yourself ; you may be disengaged from that Bias, which the Convenience of Sin and Self-flattery are too apt to give to the Soul ; and in the Issue, may find yourself as earnest to be rid of Sin, as from the deplorable Events it hath produced. Thus disposed, you will be ready to hear the good News of Salvation, in the Ability and Willingness the Redeemer hath to help you ; nor will want a becoming Forwardness in laying hold of his most gracious Offers. May God both prevent and assist you herein, for the sake of the same *Jesus Christ* our Lord and Saviour.



S E R M O N

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# S E R M O N III.

## The Power and Love of CHRIST.

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ISAIAH LXIII. 5.

—Therefore mine own Arm brought Salvation  
unto me —\*

**W**HEN a numerous Host of Angels declared the Appearance of our Redeemer, their Song was, *Glory to God in the highest, and on Earth Peace, Good-will towards Men (1).* But what Songs are those which we send forth upon the Remembrance of that glorious Manifestation? What suitable Rejoicing do we shew at this Season? Is the Voice heard among us of those, who rejoice for Hell shut and Heaven opened, for Peace and Glory promulged to a lost World?

\* The Substance of this Sermon was preached the Sunday before Christmas-day.

(1) Luke ii. 14.

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The Days now before us, were separated by the Piety of our Ancestors for holy Joy; were separated, that, with humble thankful Hearts, we might give ourselves up to mutual Congratulation; to speak one to another of the great Things which the Redeemer hath done. But to think, how the approaching Holy-days will be spent in this Land; how the Body of this People, as it were set loose and casting off all Restraint, are going with a determined Resoluteness into all manner of Debauchery and Riot, as if a Licence to Sin upon this Occasion had been issued from Heaven; how doth it pierce every faithful Heart with Sorrow, and cover the loyal Countenance with Sadness! My Brethren, what little Spot will be undefiled? What Corner of the Land where God will not be peculiarly dishonored, *Christ* trampled upon with a more than double Portion of Insolence, and Vice wallow in mad Lawlessness? Horrid Expectation! But shall not *we* escape? Shall I not hope, that this reasonable Word will check the Sallies of intemperate Mirth among *you*; and direct your Joy into a better Channel than that of drunken Carousals and abused Feasts? Your Hearts must be hard and savage, if what you have heard already, and what is now to be advanced, do not gain so much as this with you, to be sober and considerate a few Days. But to come nearer to the Subject:

If I have thus far prevailed ; if Conscience pronounces you guilty ; and, from a deliberate Attention to the Consequences of Sin, Vengeance dismays you, as a Dishonorer of God's universal Government, and as defiled and unfit for his Presence, having found that no other Way remains on your Part to glorify God, than by the eternal Suffering of his just Indignation, and also that your rebellious Spirit hath taken to it such black and malignant Dispositions, as when filled to the full Measure, (which they would necessarily grow up to, for any Inclination or Power you have to restrain them) would leave you only a meet Companion for the accursed Outcasts of Heaven : If, with a fair Inquiry, being just to your eternal Interests, you have weighed what hath been before said, and are wondring at the Immensity of Ruin which Sin hath introduced, surprised too with the Conviction of your own Helplessness ; *my Doctrine shall drop upon you as the Rain on a parched Ground, my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass, when I publish the Name of the Lord, the Rock of Salvation, whose Work is perfect (m).* Upon a supposed Conviction, now wrought in you, of your Sinfulness, of the Consequences of Sin, and of your utter Inability to remove them, I proceed to the

(m) Deut. xxxii. 2.



*Third general Proposition :*

*Christ is able to succour you, having taken away all these fearful Circumstances, which were seen to be the Event of Sin : And, withal, he is willing to do so.*

*First, HE is able to succour you : For he hath fully vindicated and restored God's injured Glory.*

*Secondly, HE hath obtained Power to renew the Hearts of Men to their original Purity.*

*Thirdly, HE hath satisfied the Demands of Divine Justice ; and all this by his Obedience even unto Death.*

*First, BUT you are ready to say, Who is he that is sufficient for these Things ? Who is the Person so dignified, as by his single Might to set out the Glory of God upon Earth in its native Grandeur and Splendor ; by his own meritorious Doings, to bring all that Honor to the Divine Government, which it would have received from the universal Obedience, Loyalty, and Submission of the whole Race of Mankind ? What is his Rank, that he should have Power to prevail with God, to return, and, creating anew the Souls of Men, again to communicate himself to them ? Who is that wondrous One, that could undergo the Vengeance and the Punishment, which the Sins of Men deserved, and amply satisfy the strict Demands of Justice ?*

Justice? Who is he, thus *mighty to save*? Suffer me, ye highest Angels and Archangels, ye Cherubim and Seraphim; ye can only be his Attendants. Your kindest Endeavours had left us without Hope. You presume only to stand at a Distance, and adore the Counsels of divine Wisdom; while Admiration overspreads you, and your Spirits cry with solemn Sentiment: "How deep thy *Knowledge and Wisdom*, O God! how unsearchable thy *Judgments*! how *past finding out thy Ways*!"

*The Son of God was manifested, that he might destroy the Works of the Devil (n);* that is, to restore that original State, which Sin had overturned; to effect a Reconciliation between the Creator and the Creature, wherein the Majesty and Justice of God should remain unhurt, and Man, brought to Obedience and Submission, should live. *God was manifest in the Flesh (o),* upon this important Reconciliation. *The Word, which was in the Beginning with God and was God,* by whom *all Things were made, and without whom was not any Thing made that was made, was made Flesh, and dwelt among us (p).* In that Flesh which he had assumed, now God and Man mysteriously united, he was amply qualified to restore that Glory to God upon

(n) 1 John iii. 8.

(o) 1 Tim. iii. 16.

(p) John i. 1, 3, 14.

Earth, which Sin had spoiled him of; to quicken the Souls of Men sunk under the Dominion of Sin, and to bear the utmost Inflictions of Justice. And to these Ends, in that Flesh he suffered Death upon the Cross.

CONSIDER him not now, as a Man merely of your own Nature; but as a Man of the same Nature with you, united to the Deity. The Man thus dignified, free from all Spot of Sin, gave himself a willing Victim to the divine Glory, was made a *Spectacle to Angels and Men*, was lifted up to Shame, and resigned his Breath upon a Tree: and this with every Circumstance of Reproach, which could possibly make Sin appear infamous, and put it to Shame. And what Infamy or Shame could Sin be brought to in the Face of the World, equal with the sacrificing of the only innocent Man that was ever born, and this Man also avowed to be *the Son of God*, where-ever his Name should be heard; and that by a Death most vile and slave-like? Surely herein Sin suffered Disgrace indeed; and “the Glory of God’s Government was fully vindicated.” As in *human* Constitutions, when shaken by the Insolence of Rebellion, the Execution of some capital Rebel recovers the Majesty and Firmness of Government, and makes Rebellion shrink in the utmost Corners of the Land; so much more

more in the *Offering* up of *Christ* upon the Cross, the Honor of God's Government is re-established; and by Reason of the Innocence and Dignity of the Sacrifice, all the Disgrace which Man's Sin and Rebellion had brought upon it, is wiped away. Possibly the Evidence of this may not be so striking but to enlightned and humbled Minds at present: however when the Day of Recompense shall be revealed, and *every Eye shall see* the once despised *Jesus*, decked with Majesty, and adorned with resplendent Glory, sitting upon his Throne to determine the everlasting Condition of Men, it will be impossible to question, that by the Death of such a One, *Glory* hath been given to God in the *Highest*.

*Secondly*, He hath obtained Power to *renew the Hearts of Men to their original Purity*. God and Man, since Sin entred into the World, are at Variance; and, like Persons after Differences, each of them keeps at Distance from the other. God withholds himself from Man, and will have no Converse with him, till Satisfaction be made for the Dishonor Sin hath done his Majesty: Man is helpless, and also stubborn, neither able nor willing to renew Communion with his Maker, although herein alone he can be happy. So that all Communion is cut off between God and his Creature. But now



this great Reconciler, having vindicated and restored GOD's Honor, hath prevailed with GOD to revisit, and dwell with, the Souls of Men: And having purchased the Holy Ghost, by the kindly Influences thereof can soften and prepare the Hearts of Men to receive Him. For such was the Merit of CHRIST's Sacrifice, that while it restored Glory to GOD, it again opened the Communication between GOD and the Spirits of Men, that is, it obtained the Gift of the Holy Ghost for the sanctifying Mens Hearts and Lives, and so recovering them to a Fitness for GOD. *It pleased the Father, that in this Man should all Fulness dwell (q); yea all the Fulness of the Godhead bodily (r). He was, and is, full of the Holy Ghost (s). And having received of the Father the Promise of the Holy Ghost (t), he is able to shed it abroad upon Mens Hearts, even that living Waters shall flow out of their Bellies (u).* He is made the Channel, through whom the Supply of the Spirit comes to us; and that Grace, so derived unto us, is able to cleanse and purify our Hearts; even as the same Holy Spirit, of whom he was conceived, kept him, in all Respects a Man like ourselves, free from *all Spot of Sin*. We are of ourselves insufficient to all Good; but the Spirit,

(q) Col. i. 16.

(r) Col. ii. 19.

(s) Luke iv. 3.

(t) Acts ii. 33.

(u) John vii. 38.

which



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which dwelleth in him, and which by Purchase he hath a Right to bestow, can quicken our dead Souls, enable us with Strength against all our Enemies, mortify our rebellious Pride, earthly Desires, and carnal Lustings, and restore us again to a perfect Image of God. *He sitteth over Men as a Refiner and Purifier of Silver*, to breathe upon their Hearts with his Spirit, and to kindle a Fire within them, *purging them as Gold and Silver*, that their Souls may be offered unto the Lord an Offering in Righteousness (x). And the Grace, which he gives, must needs be sufficient to all the Purposes of our Souls Recovery; since *God worketh in us both to will and to do* (y), even that *Holy Ghost, which is shed on us abundantly, through Jesus Christ our Lord* (z).

WHEREAS then we are naturally without all spiritual Strength, bowed down under Sin, and unable to lift up ourselves, this *Jesus* is able to quicken and put Life into us, feeding us with the Supply of the sanctifying Spirit out of the Fulness thereof, which abideth in him. He is between God and us, to convey to us the Spirit, at his sole Disposal: That as from *Adam* a sinful and corrupted Nature is derived unto us; so *Christ* should be the second Head, for com-

(x) Mal. iii. 3.

(y) Phil. ii. 13.

(z) Tit. iii. 5, 6.

municating a contrary and divine Principle of Grace and Holiness : Here a Way is opened both for Communion between God and Man, and for purging our Hearts, that they may be fit Habitations for God's Presence. And the one and the other of these is owing to the Merit of his Atonement ; which at once vindicating God's Honor, removed the Bar to Reconciliation on God's Part ; and purchasing the Gift of the Spirit for Man, might make him both able and willing to come in and accept of the Reconciliation, by putting on a creature-like and obedient Spirit. And

*Thirdly, By the same Sacrifice, He hath satisfied all the Demands of Divine Justice.* The Justice of God will be allowed to proceed upon Principles of unerring Propriety and Rectitude : Whereby, as he will not suffer Sin against his Majesty and Government to be unpunished, but will correct it in a Way suitable to his own Dignity, to the Nature of the Crime, and to the Ends of his Dominion ; so, when this hath been done, he will be satisfied, will become gracious, and remit his Indignation. Now when we consider the Person, who gave himself a Sacrifice to the Divine Vengeance ; we shall find, that in his Death Sin hath been so fully punished, that all the Ends of Punishment are answered. Wherefore,

fore, even GOD's Justice will hinder his demanding any more; whilst also it either could not, or would not be satisfied with less. The Prophet *Zechariab*, speaking of this Sacrifice, had said; *Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts: Smite the Shepherd, and the Sheep shall be scattered (a).* The Application, which our Lord makes of the latter Clause in this Passage, convinces that the former is spoken of Himself and his Sacrifice. Against whom then did the *Sword of the Lord of Hosts* awake in Vengeance? Against a Man, *forasmuch as the Children are Partakers of Flesh and Blood, himself likewise took Part of the same (b):* Yet without Sin (c). A Man, that is *God's Fellow, in the Beginning with God, and God, one with the Father (d).* Against this God-Man, the Shepherd, GOD drew out the Sword; he *laid down his Life for the Sheep (e);* he *was made a Sin-offering for us (f).* And in the Sacrifice of such an one, what Vengeance did Sin deserve, which it did not suffer? What did Justice demand which was not paid? What Correction of Iniquity was needful to make GOD's Government respectable, and to deter from violating it,

(a) Zech. xiii. 7. (b) Heb. ii. 14.  
 (c) Heb. iy. 15. (d) John x. 30. (e) John  
 x. 15. (f) 2 Cor. v. 21.

and

and not amply executed? *Search the Scriptures*; there you see abundantly, that the Sacrifice of this *Lamb taketh away the Sin of the World* (g); that God accepteth it, as a *Propitiation*, an *Offering* to him of a *sweet-smelling Savour* (b); in Consequence hereof, that *Christ hath the Keys of Death and Hell* (i), and that *all Power in Heaven and Earth is given to him* (k). True then it is, that *Sin shall not be unpunished*; that *the Wages of it is Death*; that *the Wrath of God is revealed from Heaven against it*. All this is the certain, the unchangeable Decree of the Almighty; nor shall *one Tittle* of it fail. But behold the Garden, and the Cross; consider well the Agony, and the Execution; remember whose Cries you hear, and who it is that expires; and then say, if Sin hath not been punished, if Death hath not been endured, if the Cup of Wrath hath not been drank even to the very Dregs, if all is not *finished*. For he was not only a Man, whose Sufferings were full of Bitterness, and Pain, and Reproach; though this were pitiable: Not barely One he was, who was innocent of the Crimes for which he suffered; though this might justly double our Compassion: But he was a Man, pure in Heart and Life, as *Adam* in the Moment of Creation; he was also

(g) John i. 29. (b) Eph. v. 2. (i) Rev. i. 16.  
(k) Mat. xxviii. 18.

Serm. 3. *The Power and Love of CHRIST.* 61

One personally united to the Eternal Word. Thus innocent, thus dignified, *he bore our Grievs and carried our Sorrows; was stricken, smitten of God, and afflicted; was wounded for our Transgressions and bruised for our Iniquities; his Soul was made an Offering for Sin (l).* It was his Union with the Divine Word, which enabled him to endure all the Load of Wrath, which Sin had provoked: It was this, which made that Endurance a sufficient Satisfaction. Thus united, God could neither demand, nor we deserve more of Vengeance than he could pay. Thus united, he was capable of suffering; and this Suffering was to the full Satisfaction of Divine Justice: *Wherefore also he is able to save Sinners to the uttermost (m).*

SAY now, upon these Views, what Power hath not CHRIST to save? He hath Salvation to bestow: For in his Death all the Consequences of Sin are done away. This vindicates God's Glory, opens a Way to Communion with God and Sanctification of our Hearts through the Spirit, and averts the fearful Curse of God's Wrath. He is able to succour us. And he is willing to impart to us all the Benefits of this valuable Purchase.

BUT stop, thou sinful Man, and consider the Value of thy Soul. He who *beholdeth*

(l) Isa. liii. 4, 5, 10.

(m) Heb. vii. 25.



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*the Things which are not, as if they were;*  
who comprehendeth Eternity, and takes it  
up at a Thought; who hath fixed the Depth  
of Hell, and the Height of Heaven, and  
measures in his Mind the Misery of one and  
the Happiness of the other; who, knowing  
the exact Worth of this World and the next,  
hath sent his only begotten Son to rescue  
thee from Destruction, and to refit thy ruin-  
ous Soul for Glory: What dost thou read of  
the Value of thy Soul in this his Dealing?  
Were a Prophet or an Angel sent to thee of  
express Message from GOD, with a Miracle  
in his Hand: Did a well-known Friend  
come to thee from the Dead; it would bear  
no equal Conviction with it, could awaken  
no such solemn Impression; as the Conde-  
scension of the Eternal Word to take upon  
him thy Nature, and therein to make Atone-  
ment, is suited to do. *Hast thou understood  
these Things?* Hast thou learnt the Impor-  
tance of thy Soul, while thou hast been con-  
sidering *the holy One of God* manifested to  
render Glory to God, to raise thy defiled  
Nature to Holiness, and to redeem thee  
from the Curse? Hast thou been searching  
after the various Steps of this adorable Mys-  
tery with a trembling Concern? And hast  
thou felt a glad and satisfying Joy and Con-  
solation springing up within thee, and grow-  
ing more quick and lively, as the Mystery  
hath

3. Sermon 3. *The Power and Love of CHRIST.* 63  
hath been unfolding, and Conviction of the Redeemer's Power to save and succour thee, hath grown stronger and clearer upon thy Heart? It is well: Such as these are the anxious Distresses of the self-condemned Soul; such the awful Importunity, with which it waits upon the Rising of *the Sun of Righteousness*. As this Light advances, the Soul enlarges its Prospect; pierces upward to God, and forward to Eternity, and downward to Hell; extends its Views abroad upon the miserable State of Man, intimately considers itself, and is mightily engaged in the Cause of its eternal Interests. For the Sacrifice of *Christ* is so instructive every Way; it so warns us of the horrid Guilt and Danger of Sin, of the Excellence of eternal Glory, and of the Terrors of God's Wrath, and withal of our own Weakness and Insufficiency; that whoever attends to it with personal Application, shall assuredly find the Value of his Soul, and insensibly fall into that awakened Frame of Concern which the Apostle so strongly expresses, when he bids us *work out our Salvation with Fear and Trembling* (n).

SAY now, have you thus weighed the Sacrifice of *Christ*? Hath it taught you, either to tremble under the vast Importance of your Salvation, or to rejoice in the assured

(n) Philip. ii. 12.

Ability

Ability of the Redeemer to save you? Hear then yet farther.

*Secondly*, He is *willing* to make you Partaker of all these Fruits of his Sacrifice. A full Hand avails nothing to the Relief of the Neccessitous, unless the Possessor be also of a bountiful Disposition. But the Heart of our Redeemer is enlarged, as his Hand is plentiful. He is as *willing* to save, as he is *able*. Nor shall I need set about any long Illustration of that, which wants *Observation* more than *Evidence*. That *Christ* is willing you should reap the Fruits of his Sacrifice, requires little Proof, but much Persuasion upon the Mind. And here let all his Condescensions and his Love confirm you, how ready, how pleased he would be to save you, to give you the Peace he hath purchased, the Grace he hath to bestow, and the Glory he is in Possession of. Should a Man forego his Ease and Quiet, go through Toil and Labor, endure all Difficulties, and run the Risk of his Life to promote your Welfare, you would be left without all Doubt of his Readiness to serve you. And did the Son of God freely leave the Bosom of his Father, and clothe himself with your Flesh; did he submit to the Cradle and the Manger, to Poverty and Persecution, to a Life of Labor and a Death of Shame; did he deserve nothing of all which he underwent, when  
malicious.

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malicious Enemies accused and condemned him with Falshood and Rage, and then insulted him with a cruel Triumph; when his *false* Friends betrayed, and his frail ones forsook or denied him; when the Wrath of God fell upon him, and the big Grief burst out at every Pore in Drops of Blood; when he was mangled with Whips, and rent with Thorns, and deformed with Buffetings, and even then exposed in mock Grandeur; when, such an Object of Pity, he was loaded with the Cross, and led through the Streets, before a gazing, taunting Multitude? — But what need I say more, or why speak of that last Scene, which surpasses all? All this was a free Endurance; he merited not the least Pang, or the least Stripe; he was the *well-beloved of the Father, in whom God was well pleased.* Or, yet again, Did he quit his Love towards you and this Earth together? Is he not gone up *to the Presence of God, to appear for you*, and solicit your Interests? And is not your Soul the daily Object of his providential Tenderness, Care, and Bounty? Surely, he is willing to give you any Thing, all that Salvation you need. Would God we were as ready to receive it, as he is to give it!

BUT let his *Invitations and Assurances* put beyond all Suspicion his Willingness to save you: You cannot doubt, what you have  
have



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have from his own Mouth. *The Son of Man is come to seek and to save that which is lost (o)*; not only to save, but to seek us, that we may be saved. *Come unto me, all ye that labor, and are heavy-laden, and I will give you Rest*: And that with the most winning Inducements; *for my Yoke is easy, and my Burden is light (p)*. *Ho, every one that thirsteth, come unto me and drink (q)*. Thus himself spake. And how is this his gracious Disposition intimated in the Words of *Isaiah* concerning him, *He shall see of the Travail of his Soul, and be satisfied!* Words which express such a Delicacy and Exquiseness of Affection, as to make us feel, that all the Pain our Redeemer endured, was forgotten and lost in the Satisfaction and Delight he found in doing us Service.

AWAY then with all thy Fears. Thou art indeed found guilty: Sin hath also defiled thy Soul, Justice demands Vengeance, and thy own accursed Wickedness hath made thee fit for the Place of Wrath: Nor hast thou the least Power in thyself to avert the dreadful Ruin: But the Mercy of God hath contrived a Way to vindicate the Glory of the Divine Government, to recover thee from Sin, and to ward the Curse from thee; and this by the Incarnation and Death of the

(o) Luke xix. 10.

(p) Mat. xi. 28, 30.

(q) Isa. lv. 1. John vii. 37.

Eternal



Eternal Word. Raise up thy Head and live : *There is no Condemnation to them that are in Christ Jesus (r).* Only be sure that thou be found in him ; and Sin shall not be thy Destruction : Only look unto him, with an affectionate, loyal Heart, with an Heart big with Detestation of Iniquity, which feels somewhat of those Wounds which thy Sins have given him.

THIS would lead me to the *Fourth* and concluding Point, namely, What that *Faith* is, which gains us an Interest in the Blessings of this Sacrifice, and makes us Sharers of Christ's Salvation.

BUT I will choose to conclude, for the present, with a practical Review of what has already appeared before us. Consider thyself then, whoever thou art, as a Man, created to serve the Purposes of thy Maker's Glory ; and yet as an insolent Worm, who hast dared to join thy Fellows in Rebellion against the Majesty of God. Thou hast cast off Submission ; thou hast lost all Loyalty of Heart towards thy Heavenly King ; thou hast affected Independence, and arrogantly set up to be thy own Master. See to it ; thou hast been doing thy own Will, and taking the Way of thy own Pleasure : The Gifts of God thou hast turned to thy own Use, and vainly boasted thyself of what

(r) Rom. viii. 1.

was

was but lent thee. The all-present God hath noted thee in the wanton Career of thy Pride and Self-sufficiency; hath seen himself forgotten of thee; hath heard thy stubborn Murmurings against his Dispensations; hath beheld thee bowing down to the Idols of Life, Pleasure, and Interest, and Praise. Ah, how art thou fallen from God and Happiness! What Wrong hast thou done to thy God and thy Soul! The honorable Name of God thou hast caused to cease from the Earth; well-pleasing Innocence hath left thy Soul; thou art become the Habitation of ugly Monsters begotten upon thee of the Devil, the World, and Lust. Hell hath opened its Mouth, and waits till thou hast filled up the Measure of thy Iniquity, to receive thee; Hell, the Place of Sin and Vengeance. Go, *gird up now thy Loins, like a Man*; put on thy Might, thou Man of Strength; go, settle God again upon his Throne; give him back the Honor thou hast rebelliously despoiled him of, that his Dominion suffer nothing through Fault of thee: Rise up, and drive before thee the Traitors, which dwell in thy Soul, that *not one of them may be left*; yea, take to thee also the Image of God that he may *have Pleasure in thy Beauty*: Seest thou not the avenging Sword of God held up to strike thee? Lose no Time; give his Justice Satisfaction.

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tisfaction. Up, bestir thyself; these Things are not the Work of a Day. Why dost thou loiter? Art thou not able? Is the Task too great for thee? What; is that proud Head of thine, thou hast carried so high against Heaven, brought down so strangely, that thou dar'st not attempt thy Recovery; that the very Thought confounds thee? Methinks, I see thee in this Matter reduced to the Condition of an Infant newly born; thou liest utterly helpless, and without Strength; unless some gracious Hand succour thee, thou canst but weep, and complain, and perish. The irreparable Dishonor thou hast done the Majesty of GOD, the stubborn Dominion which Sin hath gained upon thee, the Expectation of deserved and declared Wrath, all fall upon thee together, crush thee to the Dust, and draw forth the solemn Cry from thy Heart, "Undone  
" *Man, that I am, what shall I do to be  
" saved!* "

HEAR now, and lift up thy Head; yet there is Hope. *God so loves thee still that he hath given his only Son, that thou mayst not perish.* All may be well. The Mighty Redeemer stands between GOD and thee: Jealous of his Father's Glory, full of Zeal to bring in Rebels to Allegiance, he hath submitted to Death; and all the Merit of it, he offers to thee. How expensive, how  
tender

tender his Love ! O my Brother, whether shall we most rejoice or fear, in the Sight of this Condescension ? The Wisdom, the Justice, the Love, manifested in *the Word made Flesh*, together with the Interest we have in the wonderful Dispensation ; how should it possess our Hearts ! At once cover us with Confusion, fill us with Joy, and inflame us with Gratitude ! Let us think together of that God, with whom we have to do. Let us think of that Goodness, as well as Power, which made us out of Nothing ; of that Patience, which waits upon a World in Rebellion, while no Might is wanting to execute instant Vengeance ; of that Mercy, which sacrifices the Lord of Life, to save Sinners and Enemies. In these Reflexions, Admiration of the every-way glorious God cannot but seize us ; and, entering into the awful Sentiments of the Prophet, we shall be ready to cry out ; “ *Truly, O God, thy Thoughts are not as our Thoughts, nor thy Ways as our Ways (s).* We cannot find thee out to Perfection. But if we may measure thy Attributes one by another, and count of thy Justice from what we see of thy Goodness, and Patience, and Mercy, that it is altogether infinite and incomprehensible ; we must believe, that thou hast some wondrous Vengeance in Store for

(v) Isa. lv. 8.

“ Sinners.



“ Sinners. We hear of Flames and *Black-*  
 “ *ness of Darknefs* for-ever : But we can no  
 “ more measure the Size, than we can fathom  
 “ the Eternity of those Torments ; thy ex-  
 “ act Justice hath appointed *the Wages of Sin.*  
 “ We cannot but tremble, O God, upon  
 “ the Apprehension of thy fearful Judg-  
 “ ments, even as little as we can conceive  
 “ of them : And Wo were unto us, unless  
 “ thy Mercy were as large as thy Justice.  
 “ But, great God ! It is as easy for thee to  
 “ forgive, as to punish : And thy Wisdom  
 “ hath discovered a Way, whereby to exer-  
 “ cise thy Mercy without injuring thy Jus-  
 “ tice. Nor can thy Truth fail, more than  
 “ any other of thy adorable Perfections.  
 “ We will dare avouch it therefore with  
 “ humble Confidence, because thou hast  
 “ said it ; we can no more perish, if we  
 “ return, than we can escape, if we persist  
 “ and die in our Iniquities : For thy unal-  
 “ terable Truth stands engaged for the one,  
 “ as much as the other.” Such art thou,  
 in whose Hands we are ; in Goodness, Pa-  
 tience, Justice, Mercy, and Truth, altoge-  
 ther infinite.

O grant us, Heavenly Majesty, from the  
 daily Experience we have of thy Loving-kindness  
 and Patience, to conceive the highest Apprehen-  
 sions of both thy Justice and thy Mercy ; that  
 flying



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*flying from Sin, we may escape thy Judgments,*  
*and betaking ourselves to Christ Jesus may in-*  
*herit thy Promises; Judgments and Promises*  
*which, upon the infallible Assurance of thy*  
*Truth, are "laid up for the Evil and the*  
*" Good."*



SERMON

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# S E R M O N IV.

Faith in CHRIST.

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JOHN VI. 37.

— *Him that cometh to me, I will in no wise cast out.*

**G**IVE me leave to hope, that amidst the various Concerns which have engaged your Attention since we last parted; the important one of your Souls Salvation may have had a peculiar Place: That you are come hither again desirous to have *the Way of God expounded to you more perfectly*; more perfectly to be informed, how ye may be delivered from your manifold Miseries, how made Partakers of the saving Merits of *Christ's Atonement*. Hear what *your Redeemer* saith, *Him that cometh to me, I will in no wise cast out*. You must come to *Christ*: If you do so, you have it from his

E

own

own Mouth, he *will in no wise cast you out*; and you know, that *Heaven and Earth shall pass away, but his Words shall not pass away*. You would know, what it is to *come to Christ*. My Business now is to explain that Matter unto you: But I would ask you beforehand; Is it out of *Curiosity* you would hear of it, to amuse a critical Head? Or would you know it, merely to settle you in just Notions, and orthodox Opinions? Alas! I shall but lose my Labour upon you. You may hear, you may know, but you cannot understand nor perceive. How should you? you know not, at least you feel not, that you are a Sinner; you are *whole*, you do not need a Physician<sup>(t)</sup>; you neither can nor will *come to Christ, that you may be saved*. But would you know what it is to *come to Christ*; because whatever it be, and whatever it may cost you, you are *ready* to do it? Be assured, that you are *not far from the Kingdom of God* (u). It will be a pleasing Employment to me, to shew you *that Faith* in the Son of GOD, which it is my present Concern to illustrate.

THIS was the *Fourth* and concluding Point. Here,

*First*, You are *undone in yourself*: A Sinner, and Dishonorer of GOD; liable to his Wrath, which you have no Power to avert; fallen from the Purity of Man's Pri-

(t) Matth. ix. 12.

(u) Mark xii. 34.

mitive Nature, which you have no Strength in you to recover. If left to yourself, you must abide under the Dominion of your Lusts, and at last perish in deserved Vengeance. — This Charge I suppose you to allow.

*Secondly, CHRIST is able and willing to save you.* You have heard of the inexpressible Dignity of his *Person, God manifested in the Flesh* (x). His victorious, satisfying, and reconciling Obedience unto Death hath been set forth. You have been shewn that *he is able to save them to the uttermost that come unto God by him* (y), amply and eternally *he is able to save you.* At the same Time his *Willingness* hath been evidently set before you. — I suppose therefore you are also fully assured, that he hath an allsufficient Ability and Willingness to apply his Salvation to you. — Seeing then you are undone in *yourself*; and seeing you are assured he is *able and willing to save you*; I ask,

*Thirdly, HAVE you found yourself determined to rest your Soul upon him?* Are you resolved to venture all your eternal Interests with him? And quitting all other Confidences, doth your Soul hang upon him for all your Hopes? We shall be more particular immediately. For the present, hear how the Scriptures describe this committing of the Soul unto *Christ*, from a full Persua-

(x) 1 Tim. iii. 16.

(y) Heb. vii. 25.

sion of his *Power*, as saving Faith in him, and as the Means of your Acceptance with God. *We say, saith Saint Paul, that Faith was reckoned to Abraham for Righteousness*(z). What Faith? His stedfast Dependence upon the Promises of God: *He was fully persuaded, that what God had promised, he was able to perform*(a): He had the Word of Promise, *so shall thy Seed be*; and he could trust God for the fulfilling it. It was to no Purpose, that all human Appearances were against him; *he considered not* (did not make any Account of) *his own Body now dead, neither yet the Deadness of Sarah's Womb*(b). These were no Difficulties with God, and in Despite of them all, *against Hope he believed in Hope, that* (nevertheless) *he might become the Father of many Nations, according to that which was spoken*(c). Do you walk in the Steps of this Faith of our Father Abraham? Are you fully persuaded, that what Christ hath undertaken (the complete Salvation of Sinners) *he is able also to perform*? Whatever Difficulties lie in the Way, in Life and Death, are you fully persuaded that he is able and faithful? And are you determined to depend and rest your Soul upon him? Yours is that very Faith, *which was reckoned to Abraham for Righteousness*. By this Faith

(z) Rom. iv. 9.

(a) Rom. iv. 21.

(b) Rom. iv. 19.

(c) Rom. iv. 18.

Abraham



*Abraham gave Glory to God (d)*, ascribing to him what is his real Due, Power, Faithfulness and Mercy. Nor can you any other Way *honor the Son*, but by an intire Dependence upon him; wherein you give him that of which he is jealous, and which is his just and proper Right, the Glory of being the alone, allsufficient and faithful Redeemer. But,

*Fourthly*, THAT you may not be mistaken, let us be more particular.

I. WITH an evident Sense of your Guilt, Misery, and being without Help in *yourself*, do you come to *Christ* that he may *reconcile* the Father to you; resolutely determined to leave yourself with him for this Purpose? Seeing an allsufficient Merit in his Death and Righteousness, would you that he should apply it to you, for God's forgiving you your Sins, and taking you into his Favor? And do you disclaim all other Hope and Confidence of obtaining Pardon and Peace with God, besides what the Merit of *Christ's* Atonement and Righteousness gives you; being assured, that if you fail of obtaining a Part in this, you perish? Do you thus *flee* to *Christ* for *Refuge* from the Stings of a guilty Conscience, the Sight of your own Vileness, and the Apprehension of deserved Wrath? So far it is well. *No Flesh must*

(d) Rom. iv. 20.

*glory in God's Sight. He that glorieth, must glory in the Lord (e), whose Blood cleanseth from all Sin (f), and who will be known by this Name, The Lord our Righteousness (g). But,*

2. Is this your Application to the *Lord Jesus* for Reconciliation with GOD, accompanied with an equally urgent *Desire*, and which you cannot endure you should not see fulfilled to you, that he will *rescue you from the Slavery of Sin and Satan*, that he will put a new Heart into you, and restore the Image of the blessed GOD to your Soul? In other Words, do you approve of *Christ* as a Master and Husband, as well as a Saviour; desiring to be his with all the Faithfulness of a Servant, with all the affectionate Loyalty of a Spouse? Hath the Majesty, the Loveliness, the Condescension of this Redeemer engaged your Heart to him, so as you find yourself ready and desirous to leave your Father's House, to be subject to his Directions, to be under his Protection, to cleave stedfastly to him, and every Way to own and honor him, whatever you may lose, whatever you may suffer? Can you appeal to your own Breast; and doth that declare, that in this Manner, without any Reserve, you desire to be the Follower of *Christ*;

(e) 1 Cor. i. 29, 31.

(f) 1 John i. 7.

(g) Jer. xxiii. 6.

valuing him because of that Freedom he offers you from Sin, because of that Power he would give you of becoming the Servant, as well as the Child of God? If having *found this Pearl of great Price*, you are thus willing to *sell all that you have to buy it*; if you are content and desirous to take Christ's *Yoke on you*; I ask,

3. ARE your Prejudices against *Christ* and his Words removed, so that you come to him as *the Light of the World*, willing that he may teach you *all Things that pertain unto Life and Godliness*? Are you resolved, that in all Things his Word shall be your Rule; that you will not hearken to any Reasonings of your unbelieving Heart, to the Pleadings of your own Flesh, to the Customs of a wicked World, against it? And are you desirous, that the Holy Spirit may lead you into all the Truths which are therein? Are you ready to acknowledge *Jesus* to be the great *Prophet that should come into the World*, by meekly submitting yourself to the Teaching of his Word and Spirit? Like the convicted *Saul*, is your Heart prepared for Action, and waiting for Direction; *Lord, what wilt thou have me to do* (b)?

JUDGE you, that in this Way you *come to Christ*, to be justified, governed, and taught by him? But are you *sincere* in all this?

(b) Acts ix. 6.

*Shew me thy Faith by thy Works* (i), saith St James: Therefore,

4. To prove your Sincerity, to try the Truth of your Faith; what *Effect* hath it upon you? If it be true Faith, you are become a living Member of *Christ's* Body; if you come to *Christ*, with a real Sincerity in the Things described, he is *faithful*; and it will appear, that he *dwelleth in you by the Spirit which he gives you* (k), producing such immediate Fruits in your Heart and Life, as you must own (if you believe the Scriptures, or are acquainted with your own Inability) are altogether above your Power.

It is my Purpose to give you a large Account of this Matter hereafter: Wherefore for the present I shall be content only to say so much in a general Way, as may serve to prevent your imagining you *come to Christ*, if you do not. And this will be sufficiently done, if you consider more attentively, what it is you come to him *for*: You know that he is able to save and help you; and you hear him say, if you come to him, he *will in no wise cast you out*, or reject your *Suit*. So that if you do really come to him for the *Things which pertain unto Life and Godliness*, it cannot be that you should be without them. See then,

*First*, You are *come to Christ*, that *he may reconcile the Father to you*. But you will

(i) James ii. 18.

(k) 1 John iii. 24.

not think that you do this in Sincerity, unless the choicest Affections of your Heart are engaged to him. *To you who believe he is precious (l).* And is he become so to you? Doth the Dignity of his Person command, and his gracious Condescension constrain your Love? Is it a Pleasure to you to think of him in his Life, his Death, his Glory; and is his Name delightful to you? Doth it grieve you to see him daily despised of Men; and are you rejoiced in the Prospects of that illustrious Day, when he *shall be revealed from Heaven, with his mighty Angels, in flaming Fire taking Vengeance on his Father's Enemies and his own; when he shall come to be glorified in his Saints, and to be admired in all them that believe (m)?* Do you reproach yourself with your Sins, and mourn, when you consider how they have pierced him? Do you regard yourself, and all which you have, as his Property, the Purchase of his Blood? And are you ready to part with any Thing for him? If you have not been called to it already, are you willing to *suffer for his Name's Sake?* Can you be content to part with your worldly Friendships, Respect, Character, Interests, for him? Do you *count all these Things Dung, in comparison of Christ?* In Sincerity can you make a faithful Answer to all these Things? Then consider farther,

(l) 1 Pet. ii. 7.

(m) 1 Thess. i. 7, 8, 10.



*Secondly, You are come to Christ, that he may deliver you from the Power which Sin hath had over you, leading you into a new and heavenly Course of Life. And what? Hath he done this for you? Are you made free from Sin, and become the Servant of Righteousness (n)? Hath no outward Sin Dominion over you? And are you actually at War with all that Sin which you find in your Heart; not obeying it in the Lusts thereof (o)? If you commit Sin; if but one Sin (as far as you can see) reigns over you in Heart or Life; you are not born of God (p). And are you become a Servant to God, are you heartily about your Father's Business? Do you exercise yourself to have a Conscience void of Offence towards God and towards Man (q)? Have you your Fruit unto Holiness, intent upon everlasting Life, as the End and Scope of all your Pursuits? All your Pretensions of coming to Christ, unless this be the Issue, are vain: For how reasonably doth he insist, Why call ye me Lord, Lord, and do not the Things which I say (r)? You overset the very Design of his coming, which was to turn Men from Darkness to Light, from the Power of Satan unto God (s)? You do him the greatest Dishonor, making him the Minister of Sin. Nor can you have the least Title to Faith, which*

(n) Rom. vi. 18.

(p) 1 John iii. 9.

(r) Luke vi. 46.

(o) Rom. vi. 12.

(q) Acts xxiv. 16.

(s) Acts xvi. 18.

*entereth into that within the Vail, whither the Forerunner is for us entered (t), seeing you mind earthly Things, and take up with present Gratifications. — But if, in this Point also, you have a comfortable Answer from your own Conscience, I have only to suggest this farther Inquiry.*

*Thirdly, You are come to Christ, for the Direction of his Word and Spirit. And from the one, by the Operation of the other of these, do you this Day know assuredly, and rest satisfied therein, that there is none other Name under Heaven given among Men whereby we must be saved (u), but only the Name of our Lord Jesus Christ? Consequently, do you make Christ's Words (the Holy Scriptures) the Guide of your Feet? Do you not dispute, either to believe, or to do, any Thing, which you find in them? Do you bring your Principles and your Conduct, to the Law and to the Testimony, to be sifted and proved? And is this done with a certain Singleness of Eye, meekly desiring to know what the Will of the Lord is, without regarding your own Reasonings, Interests, or Inclinations! Also, do you use a becoming Diligence in hearing and searching the Scriptures; and in Prayer, that Christ would open your Understanding, that you may understand them? And is your Diligence herein such as may reason-*

(t) Heb. vi. 19, 20.

(u) Acts iv. 12.

ably convince you, that you believe *the Scriptures only can make you wise unto Salvation*, and that you desire to learn from them *all the Counsel of God* concerning you? — If otherwise, you cannot be a Disciple of *Christ*; and whatever Knowledge you may have picked up, your Religion is of your own making; nor, however exactly you may *think of Jesus Christ*, have you ever found in yourself a real Want of the saving Merit of his Death and Righteousness, and of the sanctifying Influences of his Grace and Spirit.

You may see now, that *Faith in Jesus Christ* is no *notional* Thing, that it doth not consist in your merely giving your *Assent* to any, or all of the Truths concerning him. If you are a *real Believer* in him, there is a daily Communication and Intercourse between the Saviour and you. Continually sensible of your Wants, your Sinfulness, your Weakness, your Ignorance, you come to him; not as to one, concerning whom you believe that he lived, and died, and went away into Heaven, so many Years ago, and with whom you have no immediate Business to transact: But as to a *living* Mediator and Intercessor; *under whose Feet God hath put all Things, and given him to be Head over all Things to the Church* (x). And he on his Part as continually, with a provident Care,

(x) Eph. i. 22.

and

and ready Hand, ministers to you the Supply of your Needs; so that you can truly say, *you live by him*. Thus you *come to him*; thus you *receive out of his Fulness*. This your coming to him, is the Faith in him he expects; this your receiving, is the Proof that it is so.—O labor to enlarge the blessed Fellowship!—And to this End, let the Foundation upon which this Intercourse stands, be laid yet deeper in you. — Be sensible of the Blessings which attend you in it.

*First*, SEE that the Foundation upon which this Intercourse stands, be laid yet deeper in you. In this View,

I. LABOR to discover more evidently, how *lost and undone you are in yourself*. Remember and search out more effectually your old Iniquities, and see how *a perverted Heart turned you aside*. Consider more attentively, how imperfect you now are, and far from that Righteousness of Heart and Life, which the unspotted Law of GOD requires at your Hands; how little you could say for yourself, were GOD to try you upon your own Deservings. Though no Sin hath Dominion, yet see how much of it *remains* within you; how *the Flesh lusteth against the Spirit, so that you cannot do the Things that you would (y)*. Consider also the Worthlessness of your *Holy Things*, your best Perfor-

(y) Gal. v. 17.

mances.

mances. In a word, be casting up daily the Sum of your Unworthiness and Vileness: And see, what reasonable Cause you have to add to the Account, as you reflect upon your past, and even present, State and Conduct. It is a growing Discovery of the Sickness of your Soul, that must keep you in a more lively State of Desire after the Relief which *Christ* hath to give you.

2. Be more sensible of your *Insufficiency*. Guard against Self-dependence, a leaning to your own Righteousness or Strength. Labor to discover, with stronger Evidence, the Unavailableness of your present and future good Conduct, to have justified you with GOD; and how, if left to yourself, you shall not be able to will or do contrary to the Will of the Flesh; but must quickly *make Shipwreck of Faith and a good Conscience*. The Adversary will be assailing you upon this Side, and endeavouring to puff you up with high-minded Conceits, *as though you had already attained*. Your Business must be to counterplot his Devices, *by sitting down in the lowest Room*, more experimentally persuaded that *without Christ you can do nothing*.

3. ENDEAVOUR to gain more enlarged Views of the *Sufficiency* and *Fulness* of *Christ*. Get yourself more acquainted with his *Dignity*, *as the only Begotten of the Father*; his *Fitness*, *the Word made Flesh*; his majestic Loveliness,



*Loveliness, full of Grace and Truth* (z). Be more acquainted with his Condescensions, his Victories and Triumphs. Consider him frequently as gone up to his Glory, invested with *all Power both in Heaven and Earth* (a), the Covenant-Head of his Church; a Lord mighty to defend, and gracious to govern; an Advocate available to plead; a great and merciful High Priest to bless; a Forerunner, a Surety. Consider him again and again, as the Judge of the Dead and the Living; and confirm upon your Heart how he will assuredly come again, with what Power, with what Glor, with what Vengeance, with what Deliverance. Be more acquainted with his eternal Kingdom, his Throne which is *for-ever and ever*. Labor, in a word, to make a full Discovery, how *mighty* he is to *save* you. And,

4. SEEK, that your Persuasion of his *Love and Willingness*, do grow in Proportion with the Assurance you have of his *Power*. Review the Gospel continually as a Dispensation of *Mercy and Grace*; searching deeper into the Depths of these Expressions. Consider, how Love was the only Cause of what our Redeemer hath done for us; how Love only constrained him, how freely he was *sent*, how freely he *came* into

(z) John i. 14.

(a) Matth. xxviii. 18.

the World ; how *he gave his Life a Ransom for many* (b). Endeavour, not only that you may have no Suspicion of his Love, but that you may have the utmost *Confidence* in it : Verily believing there is nothing he would take so ill at your Hands, as to suspect his Kindness, after the Proofs he hath given and the Assurances he hath made you, of his Love.

IN this Way, feeling your Wants, and sensible of your Helplessness, assured of the Redeemer's Power, and persuaded of his Love ; you shall find the Fellowship, so happily for you, commenced between him and your Soul, to be enlarging, to the abundant Establishment of your Ways and your Peace, and to the Honor and Praise of his saving Grace.

*Secondly*, AND to quicken you in all these Things ; also, Be sensible of the Blessings that attend you, in this Intercourse and Fellowship with the Son of God.

AND these are no less, than a Part in all the *Promises of God which in Christ Jesus are yea and Amen* (c) ; and all of them yours, seeing you are *Christ's*, not only by purchase, but also by that vital Surrender you have made of your whole Self unto him. — Forgiveness of Sins — The Adoption of a Child — A new and Child-like Disposition of Soul — The

(b) Matth. xx. 28.

(c) 2 Cor. i. 20.

daily Care of the Redeemer—A delightful Fellowship with the Faithful—A thankful Enjoyment of God's Creatures—And a Hope full of Immortality—are the Blessings which you enjoy in this new State to which you are admitted.

1. *Forgiveness of Sins.* I write to you, little Children, faith the beloved Disciple, because your Sins are forgiven you for his Name's Sake (d). Hear, thou little Child, that hast found thyself hopeless and helpless as an Infant, that art come to the everlasting Father, and hast cast all thy Cares upon him; thy Sins are forgiven thee for his Name's Sake. Say they are many, great, aggravated; Sins of a scarlet Die, and red as Crimson; yet they are purged away for his Name's Sake. As a thick Cloud they hung black and threatening over thee, and kept from thee the Light of Heaven: But now they are blotted out, as a Cloud which the Wind hath carried away, and thy God remembreth them not, as if they were cast into the Depths of the Sea. For there is no Condemnation to them which are in Christ Jesus, who walk not after the Flesh but after the Spirit (e). To thee there is no Condemnation, for thou walkest after the Spirit, thou art spiritually-minded, led by the Spirit. No Condemnation, by Reason of thy past Sins and present Infirmities; the Wrath of

(d) 1 John ii. 12.

(e) Rom. viii. 1.

GOD removed, the Accusations of Satan unheard, the Sentence of Death remitted. *Blessed Man, whose Transgression is forgiven, whose Sin is covered! Blessed Man, unto whom the Lord imputeth not Iniquity (f)!* O join the Song of the Prophet, and say, *Sing, O ye Heavens; for the Lord hath done it: Shout, ye lower Parts of the Earth: Break forth into singing, ye Mountains: O Forest, and every Tree therein: For the Lord hath redeemed Jacob, and glorified himself in Israel (g).*

2. *The Adoption of a Child.* Thou, who wert sometimes far off, art made nigh by the Blood of Jesus, become a Child of God by Faith in Jesus Christ; no longer now a Stranger and a Foreigner, but a Fellow-Citizen with the Saints, and of the Household of God (h). For, as many as received him, to them gave he Power to become the Sons of God (i). And thou dost receive him, as the Christ the Son of the living God; cordially receive him, as thy Prince and Saviour. Know then, God condescends to be thy Father. Stagger not at so great a Thing, as though it were too high for thee: It is Jesus gives thee this glorious Power and Privilege. Himself saith, *Go to my Brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God (k):* You cannot deny the Relation,

(f) Psal. xxxii. 1, 2.

(g) Isa. xlv. 23.

(h) Eph. ii. 19.

(i) John i. 12.

(k) John xx. 17.

without

without denying *Jesus* to be the *Son of God*, seeing he evidently calls you his Brother. So God had said, *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty (l)*. See, to what an Honor thou art advanced, thou Son of the Dust, thou sinful Worm, thou once Heir of Hell; to be the Child of the *Lord Almighty*! And as a Child, he doth and will treat thee; *Like as a Father pitieth his Children, so the Lord pitieth thee (m)*; he will spare thee as a Man spareth his own Son that serveth him (n); he will correct thee in Love, even as a Father the Son in whom he delighteth (o). Go to, ye Children of Princes, be ashamed of your Honors; the Servant of *Christ*, is the Son of the high God. He will not stoop to your Dignity, in exchange for his own. He hath a Father in Heaven, to whom he can come with Boldness, upon whom he can securely depend, a Father almighty and most merciful. Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God (p).

3. *A new and Child-like Disposition of Soul. To have escaped the Corruption that is in the World through Lust, to be Partaker*

(l) 2 Cor. vi. 17, 18.

(n) Malachi iii. 17.

(p) 1 John iii. 1.

(m) Psal. ciii. 13.

(o) Prov. iii. 12.



of a Divine Nature (*q*), to walk with God as a dear Child, are Blessings which cannot be valued by the Children of this World; which cannot be valued, as they deserve, by the Children of Light. What, is it nothing to you, ye Believers, that, once dead in Trespasses, in Sins, Sin hath now no longer Dominion over you? That alienated from the Life of God, as ye naturally are, yea possessed by that carnal Mind which is Enmity against God, ye now find yourselves renewed in the Spirit of your Minds (*r*), changed into the Image of the Lord, and that from Glory to Glory, even as by the Spirit of the Lord (*s*)? That ye have received the Spirit of Adoption, whereby we cry Abba Father (*t*), not a Slave-like, but a Child-like Disposition towards God; the Seal of your Adoption, the Earnest of our Inheritance? Reflecting upon what you were, and what you are, and what lies before you, are these Things nothing to you? Let your thankful Hearts be Witness. True, you have sold all to buy Christ: But what have ye gained already? Ye cannot repent of, ye cannot but rejoice with Joy unspeakable in the Purchase ye have made!

4. *The daily Care of the Redeemer. Having loved his own, he loved them unto the End* (*u*). What, to Death only? Did Death

(*q*) 2 Pet. i. 4.

(*r*) Eph. iv. 23.

(*s*) 2 Cor. iii. 18.

(*t*) Rom. viii. 15.

(*u*) John xiii. 1.

quench his Love? *He ascended up on high to receive Gifts for Men, to appear in the Presence of God for us* (x). His Love for his People will never end; *neither pray I for these alone* (his then Disciples) *but for them also which shall believe in me through their Word* (y). This is his continual Intercession for us. Read in his History the tender Concern he felt towards his Followers; and in your hourly needs, the like Love he bears to you. Say, thou believing Soul, why chargeable with so many Sins and so much Unworthiness, do not the Terrors of a guilty Conscience follow and dismay thee? Why, though altogether weak, and still inclined to Evil as thou art, do not Sin and Satan every Hour get Advantage of thee? Whence is it, that amidst all the Temptations, which a beguiling World presents continually to thy Eyes and Heart, thou art not seduced from *the Hope set before thee*? How comes it, that all thy Trials are so proportioned to thy Strength, that thou always findest *a Way to escape*? Who provides for thee those awakening, instructive Providences and Means thou daily dost meet with? And who, at the same Time, those secret and suitable Suggestions thou perceivest to rise within thee? Sit down at the Close of the Day, and review what hath past in it; what thou hast gone through;

(x) Heb. ix. 24.

(y) John xvii. 20.

how thou hast been protected, supported, blessed; and thy very Soul will be filled with Admiration of that loving Care, which the great *Head of the Church* exercises towards thee; thy Heart will grow big with Thankfulness and Praise; thou wilt be wanting some pious Friend, with whom to communicate the Overflowings of thy Joy, to *declare what the Lord hath done for thy Soul.*

5. *A delightful Fellowship with the Faithful.* I speak not of the various *Ways*, wherein the true Members of *Christ* do communicate to and with one another, nor of that excellent *Charity* which enlarges all their Hearts, and inspires them with all Readiness to this Communion: But I speak of the *Delight*, that accompanies it. The rest of the World, having no common Head, nor satisfying Hope, live *bateful* unto, and *bating one another.* O the uncomfortable State, where *Hatred, Variance, Emulation, Strife, and Envy*, rage in every Breast! But the Company of the Faithful live together in *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness.* For why, all their Interests are one; their Enemies, their Warfare, their Dangers, their Fears, their Hope, their Head, their Spirit, their Crown, their Kingdom, one: All alike *Members of Christ, Children of God, and Heirs of the Promises.* With such as these thou livest,

liveſt, ſince thou haſt known the *Lord Jeſus*: Partaker of their faithful Admonitions, tender Conſolations, and affectionate Prayers. And didſt thou ever know before, what Society, what Friendſhip was? Now thou canſt truly ſay, *All my Delight is with the Saints that are in the Earth* (z). *Behold how good and joyful a Thing it is for Brethren to dwell together in Unity* (a).

6. *A thankful Enjoyment of all God's Creatures.* It is written, when God had finiſhed the Creation of *the Heavens and the Earth*, that he ſaw every Thing that he had made, and behold, it was very good (b). In like manner, ſince a new Life hath been breathed into thy Soul, thou ſeeſt all the Creatures of God, that they are very good: The Conveniencies, the Comforts of this Life, Houſes, Friends, Food, Raiment, every Thing, good. God's various Proviſion is become ſatisfying: Content ſits upon thy Heart: Gratitude riſes upon thy Breſt; while all is *ſanctified to thee, by the Word of God and Prayer* (c). This may ſeem a light Matter to the diſcontented World; but thou receiveſt all as the Gifts of God for *Jeſus* Sake, with whom he *freely giveth all theſe Things*. This ſweetens them all, that in *Chriſt Jeſus* thou art reſtated into a Right

(z) Pſal. xvi. 3.

(a) Pſal. cxxxiii. 1.

(b) Gen. i. 31.

(c) 1 Tim. iv. 5.



in them. And say, if, while thou regardest them as so many Tokens of the Love of the Father, they are not inexpressibly delightful; and do not build up in thee a reviving and high Expectation of those Bounties, which are stored up for his Children in the everlasting World? Thus every Thing contributes to render the Believer blessed: And while he knows himself unworthy of the *least of all God's Mercies*, the very least Bounties of Heaven draw out well-pleased Resentments of Praise, and minister Complacency and Happiness.—But why stop I upon these meaner Things? Forgive me, thou Heir of Glory, that thou hast been detained thus from the refreshing Views of thy Heavenly Inheritance.

7. *A Hope full of Immortality.* To read to thee the Scripture-Descriptions of the Joys above, were but to transcribe that which, with deepest Impression, is graven upon thy Heart. There Faith hath painted them in the most lively Characters; and Hope glows with inextinguishable Ardor for the Enjoyment of them. A Hope which is an *Anchor of the Soul both sure and stedfast* (d), amidst all the various Calamities of Life. A Hope that *maketh not ashamed* (e) of whatever Reproaches, or Sufferings. A Hope that *purifieth even as God is pure* (f). A blessed

(d) Heb. vi. 19.

(e) Rom. v. 5.

(f) 1 John iii. 3.



fed Hope, that *waits for the Glory of God*, with abundant *rejoicing*; while, with abounding Hope, thou lookest forward to the everlasting Kingdom of *Emmanuel*, a Joy springs up within thee *unspeakable and full of Glory*. And if to *see the Land before thee*, be a Source of so much Joy, how then the Possession of it! To enter into *the new Jerusalem*, to see God as he is (g), to be for-ever with the Lord (h), to be fashioned like unto his glorious Body (i), to be presented without Spot or Wrinkle, holy and without Blemish (k), to taste of and feed upon those full Joys and ravishing Pleasures which are to be had *at the right Hand of God for evermore*: Lo, this is thy Inheritance, thou Believer! But what the Sum of this glorious Inheritance, no earthly Tongue can exprefs, no mortal Heart conceive. Yet whatever it be, it is thine; the Gift of God to thee in *Jesus Christ*: For his Will is, that *they whom the Father hath given him may be with him where he is* (l), may enter into the Joy of their Lord.

OFTEN reckon over with thankful Acknowledgement, these Blessings which attend thee in thy Fellowship with *Christ*: Endeavour daily to get a clearer and clearer Evidence of thy Interest in them. Hereby,

(g) 1 John iii. 2.

(i) Phil. iii. 21.

(l) John xvii. 24.

(h) 1 Theff. iv. 17.

(k) Eph. v. 27.

F

thy

thy Love of *Jesus* shall increase; that Love shall draw thee still nearer to him; from whence thou shalt experience growing Strength and Consolation to be inspired into thy Soul, to the Increase of his Praise and Glory, and of thy Peace and Salvation.



SERMON

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# S E R M O N V.

The Believer a new Creature.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature.*

**I**T was made too sadly evident in the first of these Discourses, that Sin had deformed the Soul of Man, ruined the Image of God stamp't upon us, and had set us in such a State of Alienation from God, that, while he was forgotten and slighted by us, having no Manner of Influence or Rule in our Hearts, we were found to be intent upon carnal Gratifications and earthly Pursuits, and affecting above all Things Self-love and Self-pleasing. The miserable Bondage and tremendous Danger of this Condition, the true Believer hath been made acquainted with. He hath been led to *Jesus*

for Deliverance; and, to his inexpressible Consolation, he finds, that *Christ* hath set him free; that this mighty Redeemer hath heard his Suit, and *renewed a right Spirit within him*; that he dwelleth in his Heart, and liveth in him; and that he is actually joined to the Lord, having the same Mind, Temper, Course, and Way of Conduct in him, *which was also in Christ Jesus*. Now this intire and wonderful Change, which *Christ* brings about by his Grace in the Hearts of those that humbly come to him, is by *St Paul* termed, with great Propriety, *a new Creature*; seeing herein a Man is so fashioned and formed again, that he is quite another Sort of a Thing from what he was before. This is the assured and infallible Event of Union with *Christ*; for *if any Man be in Christ, he is a new Creature*. Nor can any Thing *avail* without it, neither *Circumcision* nor *Uncircumcision*, no Manner of external Privileges or Services, *but the new Creature* only. It is indeed the main End of *Christ's* coming down from Heaven, of Pardon purchased and offered to us, of *Christ's* Dominion above, and of his Mission of the Spirit, and of Faith itself. This is the one End of the Whole, that, being Partakers of a new and Divine Nature, and thereby recovering *Purity of Heart*, we may *see God*, and at last fully enjoy him. I would call  
this

this *new Creature*, the Work of *Christ* in us, or the Power which the humble Soul (the Person brought to the teachable, abased, and manageable Disposition of a little Child) hath obtained, to turn from Sin unto God, by Means of Faith. Whether we consider *Christ* living in his Members, or whether we consider the Desires of a truly humbled Mind, this new Creature is the Completion of such Desires, the Life of such a Member; and is at once, the great Evidence of our Union with *Christ*, and of the Sincerity of our Faith.

I SHALL go on therefore to the *Second* main Point above laid down, which is, the *Description of the new Creature*.

BUT I cannot enter upon this Matter so hastily, as not to beg one Moment, that I may previously engage your Attention to it. You are about, every one of you, to be brought to a Trial by the Word of God, at the Bar of your own Consciences, *whether ye be in Christ*, or not; that is, whether God be, this Day, your Father, or your Avenger; whether ye belong to *Christ*, or *Belial*; whether ye be Inheritors of the Kingdom of Heaven, or Children of Wrath. And such an Inquiry, one cannot but judge, must awaken, or comfort, or quicken you. Truly, it is no light Thing, either *to be*, or *not to be*, in *Christ*. *To be in Christ*:



Hear, how our Apostle triumphs in the Blessedness of such a State! *All Things are yours, whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come; all are yours, if ye are Christ's (m).* — *Not to be in Christ: How doth all, more than conceivable, Misery stand proclaimed against such a Condition, in that one awful Word, He that believeth not the Son, shall not see Life; but the Wrath of God abideth on him (n).*

A QUESTION of such Moment as this, warns you, to lay aside vain Curiosity, and deceitful Excuses, and all Application to others of what you shall hear; and to put on Meekness of Spirit, and the Discernment of a *single Eye*, with an heedful Attention: It calls upon me, to address you with Caution and Freedom, that I may neither go beyond, nor fall short of the Truth, in this Description of the *New Creature*. May God be with us herein, both one and another; that neither our Preaching, nor your Faith, may be found vain!

THAT you may enter with me the more readily into this Description, I shall lay before you the *Plan* upon which I intend to proceed, and the particular *Views* I am to have before me, whilst I shall be describing the *Character* of the *new Creature*.

(m) 1 Cor. iii. 22, 23. (n) John iii. 36.

As

As to the *Plan*, it is this.  
*First*, To let you into the Nature of the *Character*, from a *general Account* of it; and then,

*Secondly*, To go through a Survey of this *Character*, in the *several Branches* of it: And this—by laying open his Soul to you, in an Illustration of the *Apprehensions of his Understanding*, the *Choice of his Will*, and the *Exercise of his Affections*.

*Thirdly*, I WILL represent to you the *Expressions and Workings* of such a renewed Soul, in his *Thoughts, Words and Actions*, whether they regard what he *doth not do*, or *what he doth*.

As to the *Views* I have with me, they are these; *principally* to give an Account of the *new Creature*: *Secondarily*, to shew the Opposition there is between *this Character* and that of the *careless Sinner*: *Collaterally*, to undeceive the *formal Professor*: In Pursuit of which Scheme, I shall make it my Business, as I go along describing the *new Creature*, to set the *natural Man* over-against it; and also carefully to mark the Difference, where-ever the *formal Professor*, who is indeed altogether unrenewed, (as he will find by the two Characters to be drawn up of the *new Man* and the *old*) seems to carry a Resemblance of the *new Creature*.—And in all this, my Design is to be as *practical* as possible;

sible ; and therefore I purpose to lead you into all these Points, in a Way of *Enquiry* ; wishing, that while you are made to see what the *new Creature* is, you may take the Matter to yourself, and examine if you have, or have not, a Title to that *Character*.

THE *First* Thing I have to do is, to let you into the Nature of the *new Creature's Character*, from a *general Account* of it.

AND here I will represent him to you, as one—whose Eyes are opened to a right Sense of himself and all Things, or who is humble ;—whose main Business in Life is the Care of his Soul ;—who is ready to this spiritual Work ;—and, who hungers for Growth in it.

1. HIS *Eyes are opened to a right Sense of himself and all Things ; or, he is humble.* It is only a just Estimation of ourselves, and of the other Things with which we are concerned, that can shew us our Friends and our Enemies ; the Path we must take, and that we must avoid ; our Interests and our Dangers. This is what leads the Way with the new Creature, putting every Thing upon its right Footing, and keeping a Man's Face directly set towards God : And therefore I place this just Estimation of Things, this Humility, in the Front of the *new Creature's* Walk. So our LORD places it, you know, as the introductory Grace, in his Sermon  
upon

upon the Mount. *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven (o).*

Now hereby I mean, not that Humiliation or Heart-breaking Concern, which attends the first Awakenings out of a State of Sin; brings the Sinner to the Foot of the Cross for Pardon, Grace, and Acceptance; and so lays the Foundation of the Christian Building: But I am supposing the Foundation already *laid*, and therefore intend here no more than Humility, the Christian Grace, which alone keeps up, as well as raises this spiritual House. And this I have called a just Sense and Estimation of all Things.

I SHALL NOW shew you more *particularly*, what I mean by it. More fully therefore:

HUMILITY hath placed the Man in his right Station in the Order of Beings; causing him to regard himself as a Creature of God's Power and Goodness, and a Dependent upon his sovereign Will and Government: And, in this Connexion, hath taught him to know, that by his Sins, the perverse Rebellion of his Heart, and the wanton Licentiousness of his Life, he hath darkened God's Glory, disturbed his Government, abused his Goodness, wearied his Patience, and provoked his Justice to a deserved Sentence of Exclusion from Rest and Happiness. But then it hath disposed

(o) Matth. v. 3.



him to see withal, that God's Mercy is infinite, that *Jesus* the Son of God is the Messenger of unbounded Peace and Love; and, leaning upon that merciful Loving-kindness, he hath learnt to grieve for those Transgressions of his, which made such a Contrivance of suffering Goodness needful, and to apply thereto, with an Heart full of self-loathing Sorrow.—He hath learnt to see himself *less than the least of all God's Mercies*; and therefore he is in a Way, wherein he receives the very least Blessing with Thankfulness and Acknowledgement, and parts with it again, when God sees fit, without Murmuring; a Way, wherein he quietly bears the Visitations of God's Hand, and patiently waits for the Gifts of Providence and Grace.—Whatever he hath of Endowment, Wealth, or Influence; he considers it as a Trust, to be used for the Interests of God, and the Welfare of Man.—Of a lowly Mind, he is apt to esteem others better than himself.—He feels Vanity and Insufficiency in every earthly Thing; but knows, that there is an Abundance of substantial Bliss, which he cannot now comprehend, in the World which shall be.—In his Passage through Life to Glory, he finds himself sadly beset with wakeful and mighty Adversaries without, and continually in Danger of being betrayed by a treacherous Heart within; he perceives himself



himself without all Skill to observe, and Strength to oppose, the one and the other; and Experience hath told him, that he must be overpowered, unless he be divinely supported.—In a word; he finds himself a sinful Creature, (and none he finds worse than himself) a poor helpless Creature cast upon Mercy, and whose main Business is, by God's Help, to get out of Sin and above this World, and to work out Salvation, the eternal State of Holiness and Happiness.

THIS is what I mean by Humility. This is seeing with clear Eyes, and making a right Estimation and Judgment of all Things. And even thus the new Creature thinks and determines of himself. He regards himself as a Sinner deserving Death, whom Mercy only suffers to live and hope. He regards himself as a Creature subject to God's Government, and as a Sinner in need of and liable to his Corrections. With all Obedience, he would submit to God's Rule; with all Patience and Thankfulness, he would endure his Chastisements. All that he hath and is, he regards, as God's Property, and to be employed to his Glory: He regards Heaven, as a Treasure indeed; the Delights of Time, as a Toy; and the Devil, the World, and the Flesh, as his Adversaries, opposing his Entrance into Life. He walks forward, impressed with a needful Fear, in

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Circum-

Circumstances of so much Hazard, and so much Importance, as he plainly sees his are, while in the Body.—If you can say now, “This is the Sight and Sense I have of myself, “and of the Things present and eternal;” I may not withhold from you the Truth and the Blessedness of your State; you are assuredly *a new Creature*. This I shall quickly help you to prove, if you do upon sure Grounds apply this Humility to yourself, when I shall come to speak of the remaining Parts of this general Description.

THE *careless Sinner* is the very contrary of all this; and, I fear, a Character too frequently to be met with. He hath his Eyes sealed up, and his Heart hardened, to all spiritual and eternal Things. He may know, that God made him; but he lives entirely at his own Will and Pleasure. He hath not the least Thought of the Dishonor he is doing to his Maker; and very little Reflexion he makes, of the Danger himself is in, and of the Wrath which hangs over him. He is more insensible to God’s Goodness, than he is to his Justice; and leaves God, *Christ*, and Eternity, *far above out of his Sight*. He *careth for none of these Things*; he is a Man of the World. What he hath, he reckons his own; nor, inquiring who gave it him, doth he once imagine that he is but a Steward. Ready he is to swell and triumph  
upon

upon every Thing, wherein he seemeth to himself to excel others; and the more abundant his Wealth, Knowledge or Power is, the larger his Vanity. As he is unthankful for what God bestows upon him; so he must have no Cross in his Way: He frets and galls himself under corrective Dispensations; and doth nothing, but murmur, and lie in Impatience, till he see the End of his Affliction. He hath not the smallest Apprehension, that the World is his Enemy, all his Views lying on this Side the Grave. Give him his Heart's Content in the Indulgence of his Body, and of his worldly Prospects, and let him withal enjoy his Humour, he desires no more: He will be sailing down Time very quietly, and be for the most part as much at his Ease, as if there were no Death, nor Eternity.

BUT here the *Formalist* will be interposing; will be *thanking God, he is not, as this Man is*; will be pleading his Freedom from harming others, his Exactness in Duties, his *fair Shew in the Flesh*, having no gross Sin resting on him; his Benevolence and good Deeds. Truly, all this may be, and yet nothing right at the Bottom: After all, you may have as little Pretence to Humility, as the, in Appearance, more careless Sinner. You own that you are God's Creature: But you own not, that you are a Sinner; that you

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have dishonored your Maker, abused his Mercy and his Patience, justly incurred his Wrath, forfeited all Title to the very least Blessing at his Hand ; that such a Sinner you are, you are unworthy of the very Bread you eat. All this your unhumbled Heart disallows. You cannot judge of yourself in this Sort, while you can see none going beyond you in Regularity, Decency, and Services. You judge rather, that such an one, as you, must be a peculiar Favorite of Heaven ; that your Conversation deserves and demands some Regard of your heavenly Father towards you ; and confidently trust upon your formal Prayers and Alms and Fastings, that they shall not be in vain. But after all, where, I pray you, is the Difference between the careless and yourself, as to the Matter of Humility ? He thinks not of his Sins ; you deny yours, or excuse them, or set up your good Works as more than countervailing them. Less than he, you dread God's Justice ; nor is he more insensible than yourself, to the Riches of redeeming Love. He values himself upon worldly Endowments, which he truly hath ; you boast of spiritual Qualifications, you have no Pretence to. He and you are unthankful, fretful, and Murmurers, alike. Equally, ye are Strangers to all true Sorrow for, and Hatred of Sin ; and while he cares  
not



not about it, you do not fear lest you should fall into it. In a word, he is in Subjection to earthly Lusts, and you are enslaved by secret Pride. Surely then, when this Matter is sifted, both he and you are the natural Man still; notwithstanding the different Appearance ye make.—For the new Creature is humble; and,

*Secondly, His main Business in Life, is the Care of his Soul.* The new Creature, as his Eyes are opened to a right Estimation of himself and all Things, so in Consequence hereof, he finds another Employment upon his Hands, from what Men naturally think of, and from what the Interests of this Life seem to demand. He makes a new and heavenly Use of Life and all the Things of it, and engages therein in a peculiar and reserved Manner: He is busied about the *one Thing needful*, and he will make all other Things subserve thereto. All that he doth, tends towards Heaven; and every Action of his Life is tinctured with, and hath the Stamp of, Eternity. This one Point he labors above all; by the Grace of the Spirit, to subdue and mortify more effectually, those selfish, earthly, and carnal Dispositions, which corrupt Nature hath given him; and to confirm and strengthen those gracious Dispositions of Soul, which will render him qualified for Glory. Being born from above,  
he



he seeketh the Things which belong to God and his Righteousness; he lives by Faith; what he sees not, hath a prevailing Influence with him, beyond all which he doth see. He regards Life as a Pilgrimage, and, like a Stranger from his Home, contends for the House which is eternal. Nor doth he mind any other Thing, in Comparifon, but becoming meet for this Inheritance of the Saints. This is the Business of the humble Man upon Earth.

BUT the *careless Sinner*, hath another Sort of Employment. He is for this World; and not an Action of his Life, bespeaks any higher Regard. He knows no Fears, but those of Want, Sicknefs, Disappointment, or Disgrace; and his largest Wishes are laid out after Security and Ease, Grandeur and Wealth, Reputation and Respect. To provide for Indulgence, and to preserve his Health, to cover his Head and clothe his Body, to enjoy his Friend, lay up a Store for another Day, and Care for his Family: These are the highest and best Things he has in View, the great Concerns he has in Life.

WHAT doth *Conscience* say now? Which Way is *your* Course directed? Are you laboring in the Road that looks towards Heaven, or in the beaten Path of the World? Are you entered into the humble and heavenly

venly Scheme and Business? And what Evidences can you produce, that you are engaged in this new Work? Surely you cannot be at a Loss to know, which hath most of your Thoughts, Care, and Solitude; which you prefer, and are in fact most diligent to obtain, whether earthly or heavenly Things. If your Heart be right, and your Mind renewed, your Sentiments are these. “ Mistaken Man that I was (you are thinking) how vainly did I once imagine, there “ was no other nor greater Employment of “ my Days, than to procure the full Supply “ of my Wants; that I had no other Enemy “ to contend with, but the Confinement, “ Dependence, and various Evils of Circumstances too narrow; that I had no “ other Good to pursue, than that Enlargement of Fortune, which might render me “ my own Master, furnish me with what I “ should desire, enable me, at a convenient “ Time of Life, to sit down at my Ease, “ and be under Obligation to none! But “ then, God was little thought of: Death “ and Eternity were far away. Ah! now “ that I see what I am, what lies before me, “ and the Work I have to do, in a short, and “ withal most uncertain Day; I am even “ oppressed with the Importance of every “ Hour I live, and tremble at every Step I “ make, lest, in the Midst of surrounding “ Dangers

“Dangers. I should wander from the right  
 “Way, the subtle Enemy should take Ad-  
 “vantage of me, and, causing me to of-  
 “fend so good and gracious a Father, draw  
 “down upon me his Displeasure.” Are  
 these your Sentiments? Can you truly adopt  
 them, and say, “Thus I judge, and thus I  
 “live?” But, where are your Proofs? Have  
 you shaken off all gross Sins? Do they not  
 even occasionally gain over your *Consent*?  
 Are you maintaining the spiritual War with  
*the Law of Sin, which is in your Members*, man-  
 fully contending to bring every Lust into  
*Subjection to the Law of Christ*? Are you got  
 above the World? And when the Matter is  
 brought to a fair Trial, doth it appear, that  
 you value God’s Favor, more than all manner  
 of Reputation, Wealth, Ease, and worldly  
 Comfort? Can your Diligence and Impor-  
 tunity in all holy Employments witness for  
 you, that you desire the Knowledge of God,  
 and labor to walk dutifully and joyfully be-  
 fore him?

If you are the *new Creature*, the approv-  
 ing Voice of Conscience makes Answer with-  
 in you, “This is my Study; herein I have  
 “and do exercise myself:” And you will be  
 adding too, “But I sadly come short herein.”  
 This you may. But the Inquiry at present is,  
 whether you are sincerely about this heavenly  
 Business? And, with a little Attention, you  
 will

will easily see, whether this or the next World doth bear the Sway with you.—What think you of *St Paul*? Doth not every Thing you hear of him, his ceaseless Labor, his Patience in Tribulation, his Boldness not to be daunted, and his unshaken Constancy; doth not all this convince you, beyond Suspicion, that he was one of an heavenly Disposition, that he lived *by Faith and not by Sight*? You see *St Paul's* Course and Way, what a general Tendency it had towards God: And is yours under the same Direction; are you like-minded with him? But did you read in his History, that this great Apostle was neglecting his Ministry, and paid little Regard to the Work he was sent upon; did you find, that he had been very earnest to amass Wealth, upon all Occasions was forward to Entertainments and Feastings, affected Mens Favor, wanted nothing so much as his Ease, and to be beholden to no one; that he seldom thought of dying, being unwilling to part from the World? Did you read this of *St Paul*, instead of what is told you concerning him; you would take no long Time to determine him a Man, who, caring not for God, *minde*d earthly Things. If what hath been now said of *St Paul*, may be said of you; I beseech you to judge of yourself, as you would have done of him, in like Circumstances:—And conclude, that since you are  
not



not about this new and heavenly Business, but have your Conversation in a worldly Manner, you cannot be the new Creature.

NOR must the *Formalist* pass without Notice, the Sinner in Disguise, who appears like the new Creature, seems to be very busy in the Work of Heaven, is rid of gross Sins, and exact in Hours and Seasons, in the Service of the Knee and the Mouth; and yet, after all, is a Stranger to this new Business, hath never entred upon it, nor so much as conceives what it means; foolishly conceiting that Attendance is Devotion, and Form is Religion. Truly such, whatever Shew they may have of the new Creature, in Times of Solemnity, and in Freedom from scandalous Transgressions; yet, were the Dispositions of their Hearts, and their vain and trifling Way of Life, when the Task of boasted Duties is not upon their Hands, carefully sought out, would be found nothing different from the, seemingly, more careless Sinner. If you shut up your Attendance upon God and your Regard to the Business of Religion, in certain *Times* and *Places*, and are without a customary Attention to God, in the ordinary Offices of your Station, and the Employment of your every Hour: If, your public or private Worshipings excepted, you are even as others, who slight the solemn Assemblies and spend no  
Time



Time with God in Retirements, and yet are civil, courteous, humane and decent; if you can discover betwixt them and yourself, no manner of Difference in Temper and Carriage, they and you seeking the Interests of Life, gay, and given to Vanity, alike: I must intreat you not to mistake yourself for one, who is entred into the heavenly Business, and is the new Creature. His whole Conduct is the very reverse of yours; you remark, that it is so, and are secretly displeased with that Exactness and seeming Austerity, which appears to you in all the Parts of his Demeanor.

THE Sum of this is: The new Creature, being humbled, lives for the next World—while the careless Sinner, and, with him, the mistaken formal Professor, are without all due Feeling to spiritual Things, and labor for the Life that now is.

To Humility, and making the Care of his Soul the main Business of Life; the new Creature adds, in the

*Third PLACE, A Readiness, and certain peculiar Forwardness to this spiritual Work.*

We hear often of this Readiness. *Put them in mind to be ready to every good Work* (p), says St Paul: And the Example of the same Apostle, will furnish us with Instances of it. In Opposition to the Importunity of all his

(p) Tit. iii. 1.

weeping

weeping Friends, too fondly beseeching him to decline the Danger that awaited him at *Jerusalem*, he says with a Constancy and Fortitude, which will not yield to any present Considerations, *I am ready not only to be bound, but to die also for the Name of the Lord Jesus* (q). And again, he speaks elsewhere of his *Readiness to preach the Gospel at Rome* (r). Our Lord tells us of a *Readiness of Spirit*; and we read, more than once, of a *ready Mind*. Where this Readiness is not, there can be no Sincerity, no Love, nor Heartiness. Would you account that Servant faithful and well-affected to you, who is backward and unready to obey your Orders? You expect the Directions you give, should be regarded with a becoming Forwardness: It is this Qualification, which endears to you your Dependents, and persuades you of the Regard and Affection they bear you. Just so, the *new Creature* is prepared to the Service of God. He hath *the Loins of his Mind girt up*, for the heavenly Work. He doth not put off God with Promises, as the one Son in the Gospel, who, when sent to labor in the Vineyard, said, *I go, Sir, but went not*: Nor, like the other, doth he refuse present Duty, afterwards repenting, and going. He is ready at the Call of Providence and Duty. Observe him in

(q) Acts xxi. 13.

(r) Rom. i. 15.

his

his Course; how naturally he turns from Sin and Temptation, how easily he falls in with all good Works, and all Means of Grace! He hath a quick Eye to spy out Temptation; seeing Danger, where a thousand others suspect no Harm: And what he finds to be hazardous, he hath no Heart to meddle with. He is not apt to hold Parley, to boggle and dispute upon it, which Course he shall take, when the least Thing sinful lies in his Way: He determines immediately, and declines the Action at all Adventures, in despite of Persuasion, Fear, and all manner of threatening Consequences. On the other Hand, he makes Haste to keep God's Commandments, he hath his Hand and Tongue ready for every useful and honorable Work, according to his Ability; he need not be invited to the House of God, nor be called upon to communicate; his Heart is in his Duty, whether it be to wait upon God in his Ordinances, or to serve him in his Calling, to benefit the Souls, or succour the Necessities of his Neighbours. In a word, the new Creature is a new *Nature*; and whatever we do naturally, we do readily, and with willing Forwardness. Wherefore, if the new Nature be in us, we shall be ready to the new Work, and in our Way to Heaven shall be resolutely and briskly carrying it on, both in striving against Sin within

within and without us, and in exercising ourselves in all manner of Good. If you have thought yourself the new Creature hitherto, and have judged that you are humble, and entered into the Business of Heaven, see if your Conversation be accordingly, if you be ready in this new Work.

BUT if you have no Heart to this Work, putting off Duties to another Day, ready to debate which Course you shall take, when the Danger of Reproach, Shame, or Loss threatens your Stedfastness; if you have no Edge and Keeness to a good Work; to use the Means of Grace (suppose) or to distribute out of your Abundance; but must be dragged and drawn to such Things; if your Ears are dull to a serious Discourse, your Eyes heavy to discern both the Appearances of Evil and the Opportunities of Usefulness, and your Feet slow to carry you from what is bad, and yet slower in their Motion towards good Employments; if you are loitering, Day after Day, and neglect the heavenly Work: If this be your Case, whatever you have of Freedom from scandalous Iniquities, and whatever Harmlessness you may have to plead, it will profit you nothing; you are but a *slothful Servant*, or rather you are a Slave; you are forced upon Duty, not set upon it of Inclination and Choice, and cannot be regarded as the *new Creature*.

RATHER



RATHER, you incline to the Way of the *careless*; but are confined by a little slavish Fear, which he is unacquainted with. He, easy, happy Man! How expert and forward is he, to every Thing which concerns his present Interest! How ready to Pleasures! How at hand for carnal Gratification! Here, he joins in at once, without Solicitation and Intreaty. Any Thing of this, is the very Joy of his Heart: Vanity, Amusement, Wealth, Company and Mirth, find him an obedient and most willing Servant, ever prepared to wait upon them with a ready and glad Attendance. But to do Good, to pray, to hear, to speak of a serious Subject; O what a Sluggard is he! How dull the Employment! How burdensome the Task! How tedious the Time! Truly he is out of his Element; he likes it not; *his Soul loatheth this heavenly Food.*

You may see now yet more evidently, what I mean by the *Readiness* of the new Creature. It is a walking in Duty, just as the Careless doth in Sin; exactly such a Forwardness in heavenly Things, as he hath in earthly; expressly, such a Backwardness to Sin and Temptation, as he hath to Holiness and the Means of Grace. It is not barely a saving a Man's self from *gross* Iniquity (which is the Way of the Formalist) but bearing a resolute Course against all Sin;

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not only (with the Formal) a Shew of Well-doing, but an Address, Diligence, and Heartiness to the heavenly Work.

AND yet, to compleat the whole of this general Character, there must be,

*Fourthly, AN Hunger after Growth in this heavenly Business.* I have intimated what this new Work is, and hope you understand it to be this: A Contention with the Power of Sin in us; that is, with our Lust or evil Dispositions, which are in us by corrupt Nature, and have grown strong by Custom and Compliance; and a like Contention also with every Fruit of this Corruption in our Lives, be it great or little. This Fight with Sin is one Part of the Work. And the other is, the confirming those new Dispositions or Tempers, which are infused into us by the Grace of *Christ*, when by Faith we are united to him; and which fail not to shew themselves in all holy Conversation, in the outward Carriage. These Dispositions are, in Scripture-Language, called the *new Heart* or *Spirit*, as being the Opposites to the natural Frame and Disposition of our Souls. Now to grow in this Work of mortifying Sin, and confirming the Power of Godliness in the Soul, he who is the new Creature, finds an eager, ceaseless Desire. This our Lord himself calls *Hungring and Thirsting*: By which he gives us to understand,

stand, that as much as the Person who is hungry or thirsty, longs after and craves the Refreshments of Meat and Drink, even so doth the true Christian desire Freedom from Sin, and the more perfect Renewal of his Heart.

Now if you are the *new Creature*, you are no Stranger to this holy and spiritual Hunger and Thirst; you are inwardly straitened about your Work, till it be finished. Insomuch that should God give you your Heart's Desire; should he bid you, as he did *Solomon*, *Ask what I shall give thee*; your Answer would be, without the least Delay or Hesitation; "Give me, O God, out of  
"thy bountiful Goodness, that which I  
"would choose, before the Honors of a thou-  
"sand Worlds: Give me an Heart free  
"from Sin, that I may never more offend  
"thee; deliver me from the Remainders  
"of Corruption, that dwell in me; mortify  
"all the Pride, Worldliness and Lust, which  
"still defile my Soul; bring every Thought  
"into Subjection; yea deliver me from the  
"whole Body of Sin: But especially, O my  
"God, kill and destroy my *peculiar* Cor-  
"ruption, that malicious Enemy I carry in  
"my Heart, which cruelly enslaved, and still  
"obstinately besets me; consume, and cause  
"it to perish utterly. And, heavenly Fa-  
"ther, since thou hast made me bold to  
"speak before thee, I will require at thy

“ Hand such a Spirit, as thou wilt delight  
 “ in. O fill my Heart with Love towards  
 “ thee; with Submission, Dutifulness, Zeal  
 “ for thy Glory, and every other Disposi-  
 “ tion, which can render me fit for thy Ser-  
 “ vice here, and for thy Presence for-ever.”

Say now, doth your Heart cry *Amen* to this Petition? If not, you are no *new Creature*. And if you are the new Creature, your most fervent, constant Request before the Throne of Grace, is this very Thing; that God, by his Grace, will free you more and more from the Power of Sin, and promote in you the Power of Godliness, so fitting you continually for his Presence and everlasting Kingdom. For, you know, God hath bid you *ask* this, and hath promised to grant it. Most expressly doth *He* give us Confidence, that our Requests for the renewing Influences of the Spirit shall assuredly be heard, through *whose* Merits we may approach God with Boldness; *Your heavenly Father will give the Holy Spirit to them that ask (s)*. Do you ask this therefore with an unwearied Importunity, looking that your Suit be granted? You do not indeed *hunger and thirst after Righteousness*, if you do not thus importunately ask it, or are content and satisfied when you see not that you receive Growth in it: Doth then a Desire of

(s) Luke xi. 13.

Growth

Growth in Grace, make you diligently to pray? And doth Prayer keep up, and improve Watchfulness against Sin, and a Desire to please God upon your Heart? These are the immediate Fruits of Prayer: And if this Frame of Mind grows upon you, you may be sure that the Power of Godliness is springing up under it. Without such Prayer, and seeking such Fruits from it, you may not judge, that you have the spiritual Hunger and Thirst, nor consequently are the *new Creature*.

BUT, do you seem to yourself to be well enough already? Are you satisfied with your present Measure? Are you in a Way wherein you think, you need not Growth in this new Work? And are you without hearty Desires of Improvement therein? Do Months and Years pass over you, find and leave you at the same Stand in Religion, and yet you are well content with yourself? I must be free to assure you, you are quite out of the Way. You never humbly and heartily entred upon the Christian Business; or if you did seemingly *run* a little, you have been *bindred*; you have this Day no Life in you; like a dead Man, you have lost your Appetite: And whatever you may seem, you are but a *formal Professor*. For see you not, that a constant, earnest Desire and Endeavour to carry onward the Work,



the whole Work of Righteousness; see you not, that such a Desire and Endeavour to get above every Sin, and to grow in every Grace, is as evidently the Effect of a truly humbled, renewed and heavenly Mind, as a Desire and Endeavour to amass Wealth, is the Effect of Covetousness? He is not covetous, who, content with what he hath, desires not, nor labors to be rich; nor are you a new Creature, who, resting upon the present Stock of Holiness, conceit you have attained, and are not solicitous for more.

BUT, observe now the Hunger of the *careless Sinner*; and surely the Desire of the Formalist is like his! He hungers not for Righteousness but for Indulgence, Wealth, Honor; all his Appetite is for some earthly Thing. And the more he enjoys of it, the keener he grows upon it; still running farther from God, daily filling up the Measure of his Iniquities, and heating the Furnace of God's Wrath yet hotter against him.

WHAT hath been said, may serve, it is hoped, to give some *general* Notion of the *new Creature's* Character, and this, with the more Distinction and Usefulness, as it hath been set in Opposition to the Character of the *careless Sinner*, and separated and distinguished from the false Shew of the *Formalist*.

AND for the present, we will part with this short Observation; that these two Characters



acters (for in reality they are no more) have a directly different Tendency. The one of them leads upward, every Thing draws towards Heaven; in that, all the Views and Pursuits center, and in that, it will gloriously issue. The other is altogether earthly, and bent downwards. And where will that end? O, ye too easy Wretches, would God ye might lay it to Heart! If God be true, it will assuredly end in eternal Damnation.





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## S E R M O N VI.

The Believer a new Creature.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature.*

I AM willing to hope, that what hath been *generally* advanced in the former Sermon upon the *Character* of the *new Creature*, hath served to shew you its peculiar, and spiritual Way and Manner; and also excited a becoming Importunity to see it more perfectly and exactly drawn, to the End, that with more Attention you may trace out its Features, and discover with greater Certainty, if the Lineaments of it are to be found upon *your* Soul.

LET US follow then, the strong and very visible Lines, in which the Scripture paints this *Man of CHRIST*, *within* and *without*. And,

FIRST, *Let me lay open to your View the State of his MIND.* Now the Soul of Man hath, especially, three more eminent Powers or Faculties, *Understanding, Will, and Affections*: The Offices of which are; that of the *Understanding*, to think, apprehend, and judge of the Things which lie within our Reach; that of the *Will*, to determine and choose what hath appeared to be good, and eligible in the Decision of the Understanding; and the Business of the *Affections* is, to spur and quicken us both to judge, and choose, and also to carry our Determinations into Action. Now, through the Fall, all these are put into Disorder, or rather are drawn a wrong Way. They are not indeed destroyed; but they are corrupted: They remain the same Powers they were before; though turned, as to their Disposition and Employment, to the most base and dishonorable Uses. As to *spiritual* Things, the principal of which are, the ever-blessed God, and the Happiness of Communion with him, which are the proper Objects for a reasonable Soul to lay itself out upon: As to these, there is a Blindness and Darkness in our *Understandings*; we know them not, nor feel the Weight of them, with any suitable Impression, nor care to busy our Thoughts about them: While the Things of Sense do very naturally and easily engage our Thoughts,

Thoughts, and carry away our Attention. In Consequence of this, the *Will* is directed on the one Hand to refuse spiritual, and on the other to choose visible Things. And so of Course our *Affections* are engaged in pushing us on to pursue such present Things only, as the blind Judgment proposes to us, and the perverted Will fixes upon us. The *Understanding* of the *natural Man* is an ill Guide ; it performs not its Office aright ; doth not discover where true Happiness lies ; but, in determining thereon, blindly decides for the present Life and sensual Gratifications. The *Will*, in Consequence, chooses that, which the Understanding represents to it as good, and sits down intent upon Enjoyments, which are merely of a worldly or bodily Nature : Upon which the *Affections*, the faithful Servants of these higher Powers, bestir the whole Man industriously to reach after those mistaken, deceitful Gratifications, which the blind Judgment hath approved, and the seduced Will hath made its Choice. Hence it is, that we find in us such a Deadness either to see or feel spiritual Things, and such a Drawing towards the Things about us, even when the Soul is *renewed*, and these Powers of it turned the right Way ; when the Understanding is enlightned with the Knowledge of God, the Will chooses *Him* as the chiefest Good,



Good, and the Affections force us with an holy Importunity towards him. Corrupt Nature still makes Opposition, and, like a strong Tide setting against the Rower, checks the Freedom of our Way, nor will suffer us to gain any Ground, but by incessant Labor. Thus it is at best; while the Violence of this Stream of Corruption, bears the Generality of Mankind down along with it. From Submission to this, arises that strange Forgetfulness of spiritual Things, that deplorable Disregard of eternal Interests, that *living without God*, so common in the World; whilst every Faculty of the Soul is warmly engaged in the Pursuits of Sense, even so as to mind *them* only, and Day by Day grows more confirmed in Aversion to God, and sinks faster and deeper into Carnality.

SUCH is the State, and such are the Consequences, of the Corruption of Man's Nature: Thus are the Powers of our Souls perverted and abused. But the *new Creature* hath, in some Measure, recovered the right Use of all these Faculties; and, by the Operation of Divine Grace, they are restored to their proper Offices; GOD is known, and chosen, and sought after with Earnestness. — Thus much in *general*. I come now to be more plain and *particular*, and to shew you the *new Creature* in the *Apprehensions of his Understanding*, in the *Choice*  
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of his Will, and in the Exercise of his Affections.

I. THE *Understanding* of the new Creature hath a peculiar and different *Apprehension*, and forms another Sort of Judgment concerning all Things, from what the *careless Sinner*, or the deluded *Formalist* hath, or is apt to do. *The natural Man*, saith St Paul, *receiveth not the Things of the Spirit of God: For they are Foolishness unto him; neither can he know them; because they are spiritually discerned. But he that is spiritual, judgeth, or discerneth all Things (t)*. There is a Spirituality, an humble and heavenly Tincture, in all the *Apprehensions* of the new Creature: Whereas there is a carnal Turn, a Self-sufficiency and Earthliness in those of the *natural Man*; whether he be formal, or careless. We will illustrate this in some Particulars.

*With Regard to the Perfections and Presence of the BLESSED GOD.*—The new Creature, is possessed with an awful Apprehension of the *Majesty of God*; sees, and heartily approves the eternal Power and infinite Wisdom, by which the mighty Lord *ruleth over all*; considers him, in supreme Sovereignty, lifting up the Sword of unavoidable and exact Justice over the Universe, to constrain, and, pouring out with a boundless, gracious Hand, Blessings and Happiness, to reward,

(t) 1 Cor. ii. 14, 15.

Obedience. He beholds, and acquiesces, and his Soul cries within him, *Worthy art thou, O God, to reign ; thou almighty King ! I tremble, and rejoice before thee !*—The Goodness and Mercifulness of God, he regards with inexpressible Approbation ; Goodness, willing to make happy, and Mercy, sparing to consume a World of Rebels ; Mercy pardoning, and Goodness embracing, returning Apostates : Such tender, such Divine Love, what Sentiments of Delight and Gratitude doth it raise within him !—While he views the *Patience* of God, the wonderful Scene of Forbearance, which he sees daily exercised towards sinful Creatures ; beholding, how God is provoked every Day ; how the Insolence of Transgressors calls down Vengeance ; and yet, how God sits and considers it, with a majestic Serenity and Composure, and with an immoveable Dignity, endures it ; nor with the Besom of Destruction, sweeps at once into Hell the whole Race of evil Doers : Covered with Shame, for the Hardness of himself and others, all his Soul stands amazed, and magnifies the mysterious, incomprehensible God.—But that which brings all his Views of God home to *him*, is his peculiar Apprehension of the Divine Presence. He *sees Him, who is invisible* ; sees him, filling all Things ; finds himself *naked and open to God's Eye*, encompassed by him *behind*  
and

and before, the very Secrets of his Heart unfolded to him. Nor does he draw back from God; he *rejoices* in God's Presence with him, and is careful above all Things to improve it. It is his only Consolation, that God is near him; a Being, so gracious, and mighty, and good; so able and willing to cure all his Diseases, and to sooth and sanctify all his Griefs.

THE Apprehensions of the *new Creature*, concerning God are, (you must not omit to observe) all *humble*; there is a Mixture of the Dependent, the Sinner, the Child of God, and the Expectant of Glory, which goes with them.

BUT the *natural Man*, whether he in a manner forgets God, or hath some Shew of Acquaintance with him; yet is altogether a Stranger to such humble, and becoming Apprehensions of the Divine Majesty, Goodness, Patience and Presence.

THE *careless Sinner*, you know, hath set up his Idols in his Heart; Vanity, Interest, and Lust are the Gods he serves. Upon these he is dependent, and from the Gratifications of them he expects all his Happiness. Hence the God of Heaven is excluded. Not that he hath no Apprehension of him *at all*. Alas! he is sometimes so apprehensive of his Power, Majesty, and universal Eye, that he cannot be easy and  
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at Peace. An Apprehension he hath of God's *Dominion*; he cannot gainsay the too evident Truth, but he secretly disapproves it, he trembles at the Thought, and wishes from his inmost Soul, there were no such Being to control and trouble him. An Apprehension he hath too of God's *Goodness* and *Mercifulness*; but how unrelenting and impious the Conclusion he would needs draw from it, while from hence he takes to himself a Freedom and Licence to commit and continue in Sin, instead of melting into Shame and Sorrow upon the Thought and Remembrance of abused Goodness and slighted Mercy! — Just so also he apprehends of God's *Patience*: Because God delays to strike, and avenge himself, he sets his *Heart fully to do Evil* (*u*); every Way laboring to *turn the Grace of God into Licentiousness*, and taking Occasion from the very Perfections of God, to harden himself in sinning against him. Horrible Imagination! *You* would not thus deal with God, you verily judge! But by far the most of you *do*; even every *one* among you that abideth in known Sin. Look to it; you shall find, that I have spoken the very Desires which have passed through your Heart, and possessed themselves of you, although through the Wantonness of your Ways, and almost total For-

(*u*) Eccles. viii. 11.



getfulness of GOD, you may not have noted them. Indeed how should you note them, while you have so little Apprehension of GOD's *Presence*, that you live without him in the World, disengaged from all Thought of his Nearness to you, unless when unavoidably you must reflect a Moment, that *there is a God that judgeth the Earth* (x); when either you are in the Way of hearing his Threatnings, or are suffering his Corrections, or are made to see his Providences?

NOR are the Apprehensions of the *formal Professor* any Thing different from yours, concerning the Perfections and Presence of GOD. A speculative, and (if I may so call it) a traditionary Knowledge of GOD, a Conformity to Modes of Worship, and the Externals of Religion, may make a Man strangely to mistake himself: And he may be ready to take it for granted, that all is well, though there be in Truth nothing of Humility in all the Apprehensions which he hath of GOD. You are often upon your Knees, I allow: But had you not rather (might it so be) that you were left to your own Government and Direction, to do as yourself should please, and, it may be, to be secure of an eternal Possession in the Gratifications of this Life, entirely your own Master and disengaged from the Submission,

(x) Psal. lviii. 11.

which

which now you see, you must of Force pray to GOD? Is there not somewhat in this Proposal with which you could heartily acquiesce? And if so, what avails it, that you pay GOD never so many Compliments? Still you are the very Reverse from the *new Creature*, in your *Apprehensions* about the Divine Majesty. And so also, though you may talk never so finely and never so frequently of GOD's *Goodness* and *Mercifulness*; yet hath not the one or the other taught you to loath yourself for your Iniquities, and your Heart to rise against Sin with a sincere and loyal Indignation. Just the contrary; Sin and you are well reconciled; and you would as willingly continue in the Practice of it, as the *careless* and more easy Sinner, were you not afraid. The *Patience* of GOD hath neither wrought with him nor you, to lament your Hardness, and Impenitency under it: But insensible to GOD's Forbearance, you are presumptuous, and *he* is secure. The Apprehension you have of GOD's *Presence* with you, hath no *Delight* in it; you know not, what Communion with GOD means; and the Reflexion, that GOD is near, while it troubles and terrifies the Careless, doth not please you. In a word, the only Difference between you in this Respect is, that *Formality* hath blinded you, and *Lust* hath hardned him: Both of you unhumbled; *he* hates

hates God and flies from him; you dread God and pay him a forced Attention: *His* Apprehensions of God are full of Dislike and Terror, and *yours* are without Love and Reverence.

THERE is then (you see) the widest Difference between the *new Creature* and the *natural Man*, in their *Apprehensions* of God himself: The Apprehensions of the new Creature are peculiar to him. And the like Peculiarity is observable in his Judgment of all *other Things*. We will endeavour to set out a few of them in one View.

*With Regard to CHRIST.* The *new Creature* judges him *the Way, the Truth, and the Life*; admires his *Power, and Ability to save*; views and reviews with sacred Satisfaction, the Victories he hath gained for Man upon Earth, and the Gifts and Graces he now dispenses from his Throne in Heaven; considers him, as the Lord of all Things, and Author of everlasting Salvation; and knowing the utter Want he has of such a Teacher, Saviour, and Lord, fixes his Eye upon him with loyal and complacential Regard. With full Persuasion of *Christ's* Fitness, every Way to effect the Deliverance of fallen Man, his Soul is drawn unto him, and cries out *my Lord and my God!*—*With Regard to the SPIRIT.* Aware of the perverse Inclination of his Nature, and convinced of his own Insufficiency

ficiency to attain the least Measure of that *Purity of Heart*, which shall lead him to *the Sight of God*, he apprehends the Need he has of this Divine Illuminator, Guide, and Comforter; regards him, as the *Lord and Giver of Life*; approves, with Wonder and Thankfulness, his unseen Agency upon the Souls of Men; admires his Fitness for these Offices as God; and blesses his Condescension, that he should prepare himself a Temple in the Hearts of his polluted Creatures.—*With Regard to SIN.* Looking upon the blessed God, he judges of it, as that which defies his Majesty, and would dare to attempt his Throne; as what perverts all the gracious Contrivances of infinite Wisdom, neither suffering the Maker to inherit his Glory, nor the Thing made to prosper and be happy; he sees Divine Purity abominating it and Divine Goodness abused by it; Justice most righteously lighting upon it with inexorable Vengeance, and Mercy, only infinite, capable of forgiving it. He sees a Troop of the most deformed Monsters couched under every Act of it; insolent Rebellion, stupid Insensibility, stubborn Undutifulness, forgetful Ingratitude, and odious Defilement: He sees Misery following upon its Heels; and acknowledges, how equitable God is in all the present and approaching Ills, which either now betide, or hereafter await it. He

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views it with Self-Reproach, nor can express the loathsome Sight he is, in his own Eyes.—*With Regard to GOD'S LAW.* The *new Creature* reads therein the undoubted Duty of Man to GOD; approves the Purity of Soul it enjoins; and therefore that Likeness of GOD it would restore the Heart to; admires it, because it is strict, and exalted; nor could like it so well, were any Thing of what others esteem Severity, remitted. Just as it is, and because it is *holy, just, and good*, he loves it: Nor can he think without the highest Complacency, of the Dignity he shall be advanced to, when he shall fully be transformed into it.—*With Regard to PROVIDENCE.* Not only in GOD's visible and magnificent *Works*, which gloriously display to him the Divine Wisdom and Power; nor again in those tremendous and mysterious *Ways*, by which GOD hath directed all Things, from Generation to Generation; not only in these *general* Manifestations doth he acknowledge GOD: But with a peculiar and submissive Regard doth he observe GOD, in the *particular* and fatherly Government which is exercised towards *himself*. He owns *His Hand* in the Visitations both of Chastisement and Prosperity; seeing Love in them both. Confirmed he is, that his Soul is GOD's especial Care, while with grateful Wonder he reflects upon GOD's Forbearance and



and Gentleness towards him, the wise and strange Means and Contrivances God hath used with him; the kind Disappointments, and most inviting Encouragements he hath met with from him; in a word, the long and watchful Discipline, which an affectionate *Providence* hath exercised upon him.—

*With Regard to DEATH.* He reverences it, because it is the Sentence of the most High against a rebellious World; and yet he acquiesces in it, as the Messenger of Life and Liberty. He pays a solemn and stedfast Attention to it; neither seeing it advancing upon him with Fright, nor Unconcern. The Thought of it is near, and abides with deep Impression upon his Mind. He wishes to be more reconciled to it; yea, even to long for its Approach. Mean-time, he lives in the Sight and Expectation of this decisive Event, advised of its Uncertainty; but assured that by and by he shall be brought to *the House appointed for all living* (y). As every advancing Day brings it nearer, he feels the Impression more interesting, important and abiding; he feels Time grow more valuable, and Life becoming continually more vain.—

*With Regard to HEAVEN.*--“Blessed Region!” All his Soul cries within him; “Peaceful  
“*Dwelling!* Where all the Family of Love  
“meet and abide; where God, the tender

(y) Job xxx. 23.

“Father

“ Father reigns, pleased at the Joy and Happiness he gives to his Sons and Daughters; where *Christ*, the well-beloved Son, the kindest Master, the dearest Brother, delights himself in his Elect; where ever faithful Angels worship: And Saints, saved and restored, for ever sing their grateful Praises. *Eternal House!* which Time shall not destroy; whose Foundations are the immoveable Perfections of the God that changeth not! Valuable *Treasure!* which neither Moth can corrupt, nor Thief steal! *Pleasure* satisfying to the fullest Tides of Joy, and yet delighting still, as if never tasted!” This he cries, in the Views of Heaven; and all else, with him, is avowed Vanity. Defect, Decay, Uncertainty, and Unfitness, are evidently stamped upon all earthly Grandeur, Wealth, and Pleasure, in his Apprehensions of them; since he is grown ambitious of a perfect, enduring, uninterrupted, noble and reasonable Happiness, which GOD hath in Store for them that love him. — *With Regard to HELL also.* Hell, the Place provided by infinite Justice for Sinners; the Punishment, which a righteous Vengeance hath prepared; the Wages of Sin, and the very Consequence of it! This State of Darkness and Misery, he regards with a continual and confirmed Abhorrence, and learns from the Sight he has of its Horrors

rors, more devoutly to hate that Sin, which forces the Father of Mercies so fearfully to correct, so infinitely to punish his own Creatures. He sees it, and suspects his Steps, lest they have any Tendency towards it; he views giddy Multitudes dancing gaily upon the Brink of it, and trembles at the horrible View.—Finally, *With Regard to ETERNITY.* What wondrous Depths of Being, doth he find in this one Word! Ten thousand Ages are just nothing in Comparison; and when exerting all his Powers to reach after it, he adds ten Million more, and doubles and redoubles the Account; still he finds that he advances not, and sinks under the vast and cumbrous Thought. Full of this Impression, he is either pleased or trembles, as he sees or suspects his Title to Happiness therein; the Days of Man are shrunk into the Abidance of a Moment, into the Remembrance of Yesterday that is past; and with a Pilgrim's hasty unaffected Eye, he regards the Things of this Life.

SUCH as these, are the *Apprehensions* of the *new Creature* about these important Things: In this Manner he judges of them. Possibly thou hast never made such Reflexions upon thyself, and many of these Thoughts may be new to thee: But, if heartily thou dost consent to them, now they are told thee; if it be in this humble Way, that thou  
judgest

judgest of the Concerns of God and thy Soul, as far as thou knowest them; this is the Proof, that thou art the *new Creature*. Apply this Description of the *renewed Understanding* to thy Heart; and if thou canst answer; "Thus and thus I judge, you have opened to me Views, with which I readily agree; they correspond with the Temper and Tone of my Soul; which relishes, and is in Harmony with such Kind of Apprehending:" Trouble yourself no farther; it is well with your Soul. Neither the *Formal*, nor the *Careless*, can join with you in one, the least, of all these Things.

SAY, ye *formal Professors*, who seem to be the Servants of God, and are not; whose Attendance upon Hours and Places of Devotion with scrupulous Diligence, bespeaks, it were to be imagined, the deepest Impression of these spiritual Things abiding upon your Souls: Say, do you judge in this Manner? Alas! all your Apprehensions are but speculative and curious; a *Knowledge puffing you up*; a Judgment light and unsettled, and which bears no prevailing Influence in the Heart. Your Views of all these Things are without due Reverence; and you set up a Title to them, which is not founded in Humiliation, but Pride.—You know *Jesus* to be the Son of God; that he came forth from *the Bosom of his Father*, and is gone

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unto him again: But you regard, you speak, you think of him, with an Heart unacquainted with the Endearments of Gratitude, and unsubdued by the Profusion of his redeeming Love. You know, that he *was* upon Earth, and *is* in Heaven; but judging not, that your Sins have brought Ruin upon your Head, which you cannot escape, but by betaking yourself to his Protection; you read of him with Indifference, and hold no daily Intercourse with him, as the very Life and Food of your Soul.—You will be talking, I know, of Grace, and Sanctification through *the Spirit*; will be taking up the Words of the new Creature; and intreating, as it would seem, that the Grace of God might be with you always, that God would not withhold, or take the Holy Spirit from you. However, you have not discovered the Corruption of your own Heart; how far removed your Soul is from God and Holiness; you know not therefore your Wants and your Weakness; ready in your own Strength to encounter all Opposition, because you are ignorant of the Power of Sin, which dwells and reigns within you: And therefore you do but call upon the Spirit, to give you the Strength, which you do not perceive you need, to heal the Diseases of your Soul, which you do not complain, nor feel the Pain and the Burden of. And see then,



then, what vain and unsettled Apprehensions you have of this Divine Author and Giver of all Light, and Love, and Comfort.—And how is it you judge of *Sin*? You disdain scandalous Vices; cannot endure Knavery, Drunkenness, or Lewdness. But even these you abhor but from Custom, and the Judgment of the World. Do you hate Sin, because God doth; because of the Dishonor it brings upon his Government; because of its Ingratitude and real Filthiness, in the Presence of a gracious Father, and pure God? Do you hate *every Sin*? the Pride, Stubbornness, and Unbelief of your own Heart, as well as the gross Sins of others, you are so continually crying out upon? Alas! all your Judgment concerning Sin is but worldly, outward, and respecting others; your own Transgressions you can pass over lightly, count little of them; and be well content, if you can force a Tear, in the Remembrance of some blacker Passages of your Life, when the Decency of some more solemn Action would seem to demand it from you.—Would you *choose* God's Law, if you might avoid it? Do you not take Offence at it? Are you not willing to believe, it is not so strict and exact, as yet you cannot but suspect it to be.—You would have more Room and Indulgence given you; cannot digest the Nicety and Exactness it enjoins; would

prefer a Religion, that was more easy, which would not require so much Attendance. You regard God's Law, with a certain secret Aversion to it, and all the Obedience you pay it, is against the Grain.—The *Providence* of God; have you a discerning Eye to search it out, or a quiet Mind to submit to it? You can talk of it, I know; you can condemn others, when resignedly they bear not Correction and Disappointment: But when the Matter is your own, then the Case differs. Then you can murmur and complain, rely upon your own Prudence, or trust upon Man for Help; as if you believed not, that God ordereth all Things about you. You know in a certain Way, that all Creatures wait upon God, and that he distributes his Blessings to them, as he will, out of the Store-house of his boundless Goodness, and Fatherly Care: But you are not apt to observe his Dispensations, and in your own particular find no Complacency and Security of Soul, that he condescends to guide *you*. Just the contrary; his daily Bounties, and the more extraordinary Interpositions of his Love, come down upon you unobserved: And when you are afflicted, you acknowledge not his Hand; restless till you are delivered, and murmuring, because you are stricken.—You can talk too of *Death*: But you care not to *think* of it,

to bring it near, to live in the constant Expectation of it. It weighs with you so lightly, that you can follow one and another to the Grave, and yet retain the Confidence of Life: Or, if for a Moment you see yourself as within the Reach of Death, yet, by and by, the ugly Monster disappears, and troubles you no more.—You can talk of *Heaven* also: But you have not explored the distant Country; the Glories of it, the Joys at God's right Hand, are unknown to and untasted by you. When you hear of Heaven, as the Seat of Blessedness, you cannot but desire, that some Day you may have your Place there; because you cannot but wish to be happy (as who does not?) however, you find yourself in no manner of Haste to be gone to this better Country; nor, with all your Uniformity of Worship, have you once labored after those Dispositions of Mind, and that spiritual Attire, which becomes the Company, and the Business of Heaven. The best Apprehension you have of Heaven is, that it is a State you would possess, when you have done with the World; and which therefore you take up in your Thoughts, when you have no other Employment.—And what is your Judgment of *Hell*? You judge it terrible: But do you also judge it *just*; no more than the due Recompence of Sin? Have you judged it the just Wages of

any Sins, yourself have committed? Look well to it; you may perhaps find, that you only suspect its Reality; that you have but a faint Apprehension of its Horrors, that, to say the utmost of your Judgment about it, you regard it only as the Wages to be paid upon the Head of gross and notorious Sinners, while such as you, have done nothing to merit it. The View of Hell hath not taught you the *Sinfulness of Sin*: Wherefore regarding your own Iniquities with a superficial and favorable Eye, you have never yet learnt to fear the Vengeance of God, proclaimed against all manner of Transgressions against his Divine Majesty.—And *Eternity*, that awful endless State of Being; doth it not pass upon your Mind like an airy Form, scarcely gain Remembrance there, like a Dream in the Night? Your Apprehension of it so unsubstantial, that the Impression it makes, vanishes as soon as it appears; and you remain in gay Security, as if there were no such State. Your Days go forward, and you draw nearer to the wonderful Abyss, and yet, approaching as it is, you regard it with the same cold Stupidity; nor doth it gain any Influence to weigh prevailingly in the Soul.

SPEAK the Truth now: With all the Shew of Religion you are so vain of, are you not a very Trifler with God, and your Soul;



Soul; rather playing with them, than acting with any Sense and Meaning? Surely your Judgment is so vain, slight, and momentary in the greatest Matters of Salvation, that you must be said to apprehend them, as if you apprehended them not.

THE *careless Sinner* is more consistent; he doth not *pretend* to what he is not. He knows all this just as you do; thinks of these Things too, when he cannot avoid it; and the Reflexion dismays him, while it lasts; nor can he be at Rest, but while Security, Interest, and Pleasure keep it at a Distance. The Careless is a downright *natural Man*; nor doth he labor to cheat himself, or to deceive others into an Opinion that he is one, who minds the Things of God and Salvation. If God will save him just as he is, it is well; and some Day or other, he shall be at leisure to thank him: But for the present, he hath too high and lively Apprehensions of the Things about him, to conceive any great Apprehension of what is absent and unseen. He knows *Christ* to be the Son of God, and the Saviour of Men: But *Christ* offers him nothing which suits his Palate. His Expectation and Hope spring from carnal Joys, and present Interests; and since *Christ* leads him not to these, he must be forgotten. He sees not, how the *Holy Spirit* should give him worldly Ease,



Peace, and Gratification; and therefore regards Him not. It is not *Sin*, which he dreads, but *Misery*; the Disappointment, Cross, and Injury of the Day. His own Will and Pleasure is his Rule; and Self-gratification extinguishes all manner of Attention to the *Law*; the Pleasure, and Will of God. *Providence* he never thinks of; so carried on he is in a Scene of Contrivances, to prevent Misfortune, to purchase Wealth, or indulge Pleasure. He has no Time to think of *Death*, amidst the Hurry of Business, or the Entertainments of Company and Recreation. *Heaven* must be minded at another Season; when the Projects of Life shall have been completed. *Hell* can weigh but little with him; seeing the great Evils he feels and fears are the Frowns of Men, the Damage of his Fortune, and the Disappointment of his Pleasure. He cannot look into *Eternity*; some Object of Sense ever catches his Eye, and engages his Attention. He is not, you find, entirely without Understanding: But the Apprehensions of the Things of this Life outweigh the other, and leave them out of Sight. His Heart unhumbled and unbroken, he promises himself Happiness upon Earth; and, however unjustly, conceits, that the Increase of Wealth, Advancement of Station, the well-spread Table, and all Things at his Com-

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mand, will render him happy. Under these deceitful Apprehensions he lives ; looks no farther ; nor feels the Importance of spiritual and eternal Interests, but with a secondary Impression, but with a weak and vanishing Influence.

THUS now you may be able to discover, what Kind of Apprehension in all Things the *new Creature* is possessed with ; and how different it is from the Judgment of the natural Man, whether *formal* or *careless*. You see, his Apprehensions are humble, near, and I must add, enduring : For enduring they must be ; not a sudden Heat, caught up upon Occasions ; seeing these Apprehensions are the very Principles, which direct the whole Course of the new Creature ; determining his Choice, and influencing his Hopes and Fears. There is the widest Difference, you find, between the practical Judgment of the renewed Understanding, and the cold, speculative Apprehension of the Unrenewed : This, apprehends all the Things which concern Salvation, *drily* and *curiously* ; that, *humbly* and *awfully*. Their Apprehension differs, like that of two Men about a Storm, one of whom was securely looking at it from a Cliff, and the other tossing in it, and anxious for Safety.

BUT possibly it may serve yet more evidently to evince this Difference, if you

have an Illustration of the whole in one View. See then, under which of the following Descriptions you are ranged; which of the Words, with which I conclude, most aptly represents your Judgment and Apprehension.

THE *Careless* takes up his Word, and says,  
 “ Ah! that *my Lot* were *fallen* to me in a  
 “ *fairer Ground*, that I were not intangled  
 “ by the Cares, nor cumbred under the Toils  
 “ of Life! How happy would my Situation  
 “ be, had I Wealth that would afford me  
 “ Ease; and Honors, that would bring me  
 “ in, Dependence and Respect! What wouldst  
 “ thou more, my Soul, than disengaged from  
 “ Care, to enjoy thy chosen Friends, to co-  
 “ ver thy Table with Plenty, to bring forth  
 “ the choice Wines, and to rejoice over thy  
 “ Labors? What wouldst thou more, than  
 “ that the Beholders reckon thee the happy  
 “ Man! Who, got above Fear and Want,  
 “ nor needing the Help of others, canst fol-  
 “ low thy own Will, and pass thy Days at  
 “ thy Heart’s Content; no Impertinence  
 “ meeting thee, no Vexation thwarting thee,  
 “ no Pleasure unsatisfied, no Wish unanswer-  
 “ ed? It is intolerable, the Insolence of op-  
 “ pressive Greatness, the Slavery of Business  
 “ without End, and the Want of Time for  
 “ Quiet, Freedom, and Friendship. When  
 “ will it be, that I shall be set at Liberty?  
 “ When

“ When will the rising Days find me void  
 “ of the anxious Thoughts, which now meet  
 “ my opening Eye-lids ; and when the  
 “ Nights close upon me undisturbed, and  
 “ surrounded with the chearful Voice of Sa-  
 “ tisfaction and grateful Society ? Then adieu  
 “ Carefulness ; we will *eat and drink and be*  
 “ *merry* ; Joy shall wait upon our Steps,  
 “ Ease abide in the Dwelling, and Happi-  
 “ ness and Contentment shall seat themselves  
 “ upon our Breasts ; Independence, Wealth  
 “ and Ease, ye that alone make Life a Bles-  
 “ sing, when shall I be satisfied with you ? ”

BUT, “ What ! ” replies the Christian,  
 “ are these the Joys of Man ; this the great-  
 “ est Happiness thy Soul desireth ? Thou  
 “ *Fool and blind!* these are Pleasures, which  
 “ satisfy not ; these are Treasures, which  
 “ perish ; these are Vanities, which the Wind  
 “ carrieth away. Had I no better Things  
 “ in Prospect, than what ye can afford ; ye  
 “ highest earthly Gratifications ! scarcely  
 “ could I be content to live. Away from  
 “ me, ye Trifles ; I relish you not, since  
 “ my Eyes are opened, and the Things  
 “ which are not seen, are presented unto  
 “ me. Alas ! how lightly did I once think  
 “ of those awful Concerns, that now possess  
 “ my Soul with Wonder, and rise upon my  
 “ Mind with growing Importance, as I con-  
 “ sider them with nearer Attention ! Now,  
 “ Lord !

“ Lord ! I stand naked before thee ; the  
 “ Creature of that Power, Wisdom and  
 “ Goodness, by which all Things in Hea-  
 “ ven and Earth are, and in Respect of  
 “ which both Earth and Heaven are, but *as*  
 “ *the Dust of the Balance.* How is it, that I  
 “ stand in the Presence of thy Majesty ;  
 “ holden as I have been with so many Re-  
 “ bellions ; and debased as I am with so  
 “ much Impurity ! But Thou, injured, pa-  
 “ tient God ! Thou, wondrous Abyss of  
 “ Mercifulness and Forbearance ! I can no  
 “ more endure the Thought of being se-  
 “ parated from thy all-gracious Presence, and  
 “ Favor. Thy nearness to me, this alone  
 “ can be my Joy, my Consolation ; this the  
 “ only Protection, I can hide myself under ;  
 “ this the Blessedness, which must feed my  
 “ Soul with Delight. But what am I, that  
 “ I should presume to approach unto the  
 “ Lord, who am but Dust and Ashes ? It  
 “ is through thy all-sufficient Name, thou  
 “ mighty Jesus ! that I can make bold to  
 “ rejoice in God, my Lord, and my Por-  
 “ tion. Thou, most loving Redeemer !  
 “ hast stood between me and Vengeance ;  
 “ thou hast prepared the Way for me to thy  
 “ Father and mine. Ah ! what Bounties  
 “ do I this Day enjoy at thy Hand ! By  
 “ thee I live, and through thy Spirit I  
 “ hope. He, whom thou hast sent unto  
 “ me



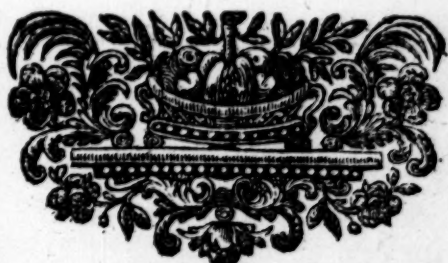
“ me according to thy Promise, hath delivered me from the accursed Slavery of Sin ; the Remembrance whereof is more bitter unto me, than Gall and Wormwood ; he hath brought me to the *glorious Liberty* of being the Servant of God ; *whose Service* I find indeed to be *perfect Freedom*. And thou, Lord God, wilt no more forsake me ; I shall be under thy Guidance and thy Care all the Days of my Life : Gladly do I leave my Soul and Body to thy Keeping. Yea, and under thy Protection will I await the King of Terrors ; expect the solemn Change which Death shall make ; hanging humbly and stedfastly upon thee. And *then*, adieu all Fears of that tremendous Hell, the Place of endless Wrath : *Then* welcome, ye glorious, everlasting Heavens ; welcome, Eternity ; where Ages shall rise and pass, and new ones succeed for-ever ; welcome, ye awful Things, which shall be hereafter ; the Expectation of which fills me with Fear and Hope ; and in the Views of which, I rejoice and tremble, and feel all the World to be Nothing.”

BUT methinks, I hear the *Formalist* long ago crying out : “ *Thou art beside thyself, thou righteous over-much.* We will not walk, O my Soul, with the Wanton ; we will not drown ourselves in Drink, nor  
 “ defile

“ defile our Hands with dishonest Gain; lest  
 “ we make our Name to stink upon the  
 “ Earth. But it is good for us to provide  
 “ for the Future; it is good to be Something  
 “ in Life; good it is, that Men pay us Re-  
 “ spect; that we have wherewith to pass  
 “ our Time, without being obliged to others.  
 “ But God must have his Hours, the Church  
 “ and the Closet may not be forgotten: And  
 “ then we shall return to enjoy what God  
 “ hath given us. Then we shall spend our  
 “ Days in Quietness, and relish the Com-  
 “ forts of Ease, Company and Amusement.  
 “ Yes, my Soul, we will steer even in this  
 “ Matter: We will not neglect our Souls,  
 “ like the Careless; nor will we deny our-  
 “ selves, like the Precise. God shall have  
 “ his Due; but Wealth, which brings us  
 “ Esteem and Honor; harmless Pleasure,  
 “ which renders Time delightful; shall not  
 “ be forgotten. We will live as long, and  
 “ as easily as we can; and when we can live  
 “ no longer, then God shall receive us,  
 “ and provide a Reward for us, which he  
 “ will pour plentifully upon the Head of  
 “ those, who have not lived like *other Men*,  
 “ nor profanely turned away from his Ser-  
 “ vice and Altar.”

AND now, Brethren, you have the Whole  
 of this Matter laid before you. Search then  
 and try, if the Truth be in you, by this first  
 Mark

Mark of the renewed Mind; right *Apprehensions* in the *Understanding*. Happy your Case, if upon good Grounds ye are able to say; "Hitherto, I find in me the Tokens of "the new Creature." But if you fail here, you shall have no Title to apply to yourself any Part of the Description which is to follow: You cannot *be in Christ*.



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## S E R M O N VII.

The Believer a new Creature.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature.*

I AM rejoicing in Hope, my Brethren, that while I am describing the Character of a new Creature, many of you, by the Grace of God, will become such. A Prospect, which indeed emboldens me to use much Plainness of Speech with you. For is it not, ought it not to be my Heart's Desire towards you, *You* especially, that ye may be saved? And what, will you, that while I see many among you, who are *walking after the Course of this World, and not after Christ, whose End must be Destruction*, unless ye be *plucked out of the Fire*; I even let you contentedly alone? You would not, I  
am



am sure you would not, that I should deal thus unfaithfully by you. Ye are not yet, so much your own Enemies. Ye desire to be happy: And, believe me, it is all the Harm I wish you. But ye cannot be happy, if ye abide in your Sins. These, I would needs you should leave, and you care not to part with. Here is all the Quarrel between us. You like not to be told plainly, *unless ye repent ye shall perish*; and I, while I live, have nothing else to tell you. Say, we are sometimes troublesome to you, and raise some uneasy Reflexions upon your Minds; yet, I hope ye may be the quieter for it, upon your dying Beds: And then, I am sure you will thank us. I shall esteem it a blessed Thing, if I may any how help you to such an End. But this cannot be, unless you be in Christ, and none are in Christ, but those who are *a new Creature*; and it is plain many of you are not, from the carnal, worldly Lives ye lead. And who those are among you, I will endeavour with all Freedom to shew you.

You have seen, in what a peculiar, humble, and spiritual Manner the Understanding of the *new Creature* judges, and apprehends all Things. The most important Matters, wherewith Man is conversant, were taken under Consideration, and illustrated also, in a Way of Opposition to the Judgment of the *Formal*, and the *Careless*.

2. I SHALL introduce what we have to say concerning the *Will* of the *new Creature*, which is the *second* Power or Faculty of the Soul, with this Observation: That such due Apprehensions in the *Understanding* do necessarily influence the Choice of the *Will*; and consequently, prove themselves to be right and just, by the Power they have to engage the Heart. Unless our Apprehensions do draw the Will after them, all our supposedly renewed Way of judging, can be but speculative and mistaken. To instance in one of them. If our Apprehensions of *Heaven* be humble and spiritual, that State of Glory will have such a Preference in our Choice to the best Things here, that we shall find ourselves, comparatively, indifferent about them. Pleasure will have lost much of its alluring Power over us; the Relish for Interest and Honor will be abated: Rather, we shall fear these present Competitors for our Souls against Heaven, be aware of them, and care not how little we deal with them, knowing that we have a lasting Treasure and a sure Inheritance before us, in the eternal World. Now such a Rejecting the Things of Life in comparison with the Determination we have for the other World, must effectually evince an Understanding, in this particular, renewed. And should we find a like Effect wrought upon our Choice  
by

by the other Instances of a renewed Understanding above produced, we must remain confirmed, that our Apprehensions were those of the new Creature, and that our Judgment was enlightened by the Spirit and Word of God; that we, *who were some time Darkness, are now Light in the Lord* (2). Whereas, doth not such gracious Influence manifest itself in the Choice of our Wills, we must needs have been mistaken, if we had conceited our Apprehensions were right and our Judgment in spiritual Things just? Here then is so fair a Foundation laid, whereon to build, what the Determination of the Will under the Guidance of an enlightened Understanding must be, that it shall hardly be possible to miss of seeing it: For which Reason I shall not stop you particularly to observe, what Choice doth really follow in the Will of the new Creature, from every one of the former Apprehensions. The Result of the whole of them, or the Choice of that Person's Will, whose Mind is renewed, shall rather serve to shew the new Creature, in this second Faculty of the Soul. Now inasmuch as Choice, supposes the Offer made to us of different Things; the new Creature is peculiar in his Determination, choosing that which all others refuse, and refusing that which they choose. Of the

(2) Eph. v. 8.

two different Portions, GOD and the World, he prefers the former and rejects the latter ; of the two differing Courses, Obedience to GOD and Pleasing ourselves, he refuses his own Pleasure and determines for GOD's ; While the Careless and the Formal choose directly the other Way ; the World hath with them the Preference to GOD, and the Pleasing themselves to the obeying GOD. In which two Points doth principally lie the Choice of the renewed *Will*.

(1.) THE new Creature chooses GOD for his Portion, and not the World.

THIS the *careless* Sinner doth not : His Choice being just the other Way. He doth not indeed determinately say, " I will have " nothing to do with GOD : " But he is so much better pleased with the Things about him, that he cannot find what possible Happiness it could be, to have GOD for a Portion. He cannot understand what Fellowship with GOD means : All that he hears about it, appears to him an unintelligible Jargon, and he is apt to count it no better than mere Enthusiasm. Indeed, he would not, that GOD, whose Perfections he knows are infinite, should be his Enemy ; he would not be without the Blessings of his Goodness, nor would he fall under the Vengeance of his Power : But he wants, that GOD should stand by at a Distance, and suffer him unmolested

molested to take his Fill of the Joys of Life. This is the Measure, he would hold with God. He would enjoy the World, and withal that both God should not see it with Displeasure, and should also uphold him in it. He hath not the least Inclination to God as a Portion: But so obstinately is he bent the other Way, that he will have the World, though he knows it is upon the Forfeiture of God's Favour, and at the Hazard of his Wrath. He will have the Enjoyments of Life at any Rate; and his continual Conduct is but a Scene, which evidences, how cheap he holds God, in Comparison with his Ease and Interest: Every Action bespeaks a Denial of God, and a Refusal of him in his Heart, seeing he assiduously lays that out upon any Thing, and next to nothing, rather than God.

THE *formal* Person hath indeed a better Appearance. He looks like one, concerning whom you might be ready to conceive better Hope; imagining from his Exactness and Decency, that his Heart was indeed whole with God. Nay, and no Doubt himself imagines no less. But let him be brought to the Scrutiny; and no more shall he be found to have given his Heart to God, than his thoughtless Neighbour: Say thou, who art fair to look upon; dost thou know, what it is to have made a full, free, and deliberate  
Choice



Choice of God for thy Portion, thy present and eternal Portion, so as thou canst say from the Bottom of thy Heart, “ Here  
 “ shall be my Rest for-ever ; *I have none in*  
 “ *Heaven but thee, nor is there any upon Earth*  
 “ *that I desire beside thee ?* ” Art thou so well disposed toward the Perfections and Majesty of God, that thou canst find an intire Satisfaction of thy Soul in his Favor, Presence, and Love ; and count the Loss of every other Thing but little, if this may be allowed thee ? Dost thou not find thyself secretly declining the Offer ; that thou canst not, for thy Life, bring thy Heart up to it ? Hast thou not many Reserves to make, many pleasing Endearments of Life, which interpose and leave God but the Second in thy Choice ? When God demands thy whole Heart of thee, hast thou no *Oxen to prove ;* no *Ground* that thou wouldst *go and see ;* no *Wife* that thou hast *married*, that thou canst not *come* to him as yet ? Doth not Experience shew thee, thou art better pleased with one Thing and another in the World ; seduced by which, thou art content to forget God, and art but holden of Constraint, when thou approachest to worship Him.

But the *new Creature* hath no Reserves ; he goes over to God through Christ with the full Bent of his Wi<sup>d</sup> ; nor thinks, he hath done any great Matter, that he rejects  
 every

every other Thing in Respect of him. He can see Happiness no where else; let him have God, and he cares for nothing beside. He can find no substantial Happiness here, but in the Nearness of God with him; and he acquiesces with full Content in the Expectation of that Blessedness, which the Presence of God shall minister hereafter: Jealous he is over himself, lest God in all Things should not be preferred, watching with a sacred Jealousy that his Heart be not seduced, and casting out with Indignation that Lust which would be setting up an Interest within him, against his Heavenly Father. In a word, he hath so evident a Conviction of the Justice of God's Claim in him; and from Experience, as well as Promise, so clearly discovers, that Happiness directs him this Way; as, without Gainsaying of Heart, to prefer spiritual to sensual Gratifications, an eternal God to a perishing and wicked World. Could you look into his Soul, you might read such Determinations as these strongly graven there. "Away from me, "ye Trifles of Life and Time, ye Kingdoms of the World, and all the Pomp which "belongs to you. Wealth and Magnificence, airy Grandeur and Reputation, "gilded Vanity and naughty Pleasure, I will "none of you all. God is my Portion. "God unchangeable and eternal, ye fading  
"Joys,

“ Joys, ye Phantoms which seem to be what  
 “ ye are not, is my Inheritance. Here will I  
 “ rest, in God the chief, the only Good. God  
 “ in Christ is all I can need, and infinitely  
 “ more : Let me have HIM, and I am sa-  
 “ tisfied ; I can have no more. And with-  
 “ out thee, thou Fountain of Life and Bliss,  
 “ all beside were nothing worth.”

(2.) So again, of the two different *Courses*;  
 Obedience to GOD and pleasing ourselves,  
 he refuses his *own* Pleasure, and determines  
 for GOD's Will. This the *natural* Man doth  
 not : The Determinations of *his* Choice,  
 are all on the Side of his own Pleasure ;  
 he *wills*, after the Flesh. He hath exactly  
 the wrong Bent, leans always to the Part  
 of Indulgence, and starts aside from Sub-  
 mission. Nor in this Matter, is there the  
 least Difference between the *Formal* and the  
*Careless* : Only *that* bears not such *Evi-*  
*dence* of a perverted Choice as the *other* ;  
 and therefore must be under greater Like-  
 lihood of continuing to be deceived. A  
 Man of an unconverted Heart may, by his  
 own Reflexions, or by the Pains of others,  
 be brought to see the Fitness of choosing  
 GOD's Will, and refusing his own Pleasure  
 in Comparison therewith. Perhaps, being  
 convinced that he ought so to be determin-  
 ed, he is ready to persuade himself, that he  
 actually is now come to so just a Choice ;  
 I seeing

seeing he finds himself fully purposed about the Matter for the future : But the Heart being unchanged, the Fit soon goes off, the Purpose dies away, and the Man remains just as he was before. Outsides here are nothing to the Purpose, where the Inquiry is, whether a Man rejects Sin, with the free and constant Dislike of his Heart, and as freely and constantly cleaves to God's Will. No Man chooses Sin for the *Sake* of sinning, in downright and avowed Opposition to God : This were too horrid, perhaps, for any Thing, but *Satan*. And therefore no one may cheat himself by conceiting, that he rejects Sin merely because, directly looking upon it, he cannot but disapprove it. The Matter is, whether there be a steady and determinate Denial in the Heart of all such Things, as, being contrary to God's Will, are sinful. This the natural Man doth not, nor can do ; he constantly inclines to them, and as constantly declines from all those Things, wherein Obedience to God doth consist : And this perverted Choice manifests itself in him, every Hour and Moment of his Life. Search out your Spirit, I pray you. Do you find upon the Trial, that you regard Sin as a greater Evil, than Suffering or Reproach, or Loss of Reputation ; that the main Inquiry, you make about every Thing you do, is, whether it be sinful, or leads to Sin ; that you choose

choose to do your Duty, though you are sure you shall smart for it some how or other, resolutely opposing all the Suggestions of Flesh and Blood? This is the Way of a *renewed* Will: But it is not *your* Way. Your Determinations are irresolute; your Heart goes not in with them, freely and fully; you find a secret and prevailing drawing back within you, when you would inforce yourself to close with God's Will, in Opposition to that of yourself and others, of your Interests, Reputation and Pleasure. The new Creature chooses God's Will with an hearty Consent; would not do the least Thing which is contrary to it, nor keep, if he could help it, any Thing within him, which in the lowest Degree should thwart or control it. He has a Watch upon the evil Tempers of his Heart, and labors ever to oppose them. He would bring *every Thought to the Obedience of Christ*. He finds himself secretly constrained to look all Difficulties in the Face in the Way of his Duty, makes no known Reservations, nor comes short at any Time, without acting Revenge against Sin and himself; can appeal to God, "Lord, thou knowest my Heart; thou seest, what is in me; thou seest, that I would not willingly offend thee in one the least Point, or leave undone the smallest Thing thou wouldst have me do."



“Yea, thou knowest, I desire with all Simplicity and Sincerity to be pure and holy in thy Sight.”

IN these two Particulars, the Choice of the renewed Will doth consist. And these, as leading Determinations, do continually draw the Choice after them in every lower Particular. Choice of GOD and of Obedience, like the Course of a River, gives all other Determinations of the Will a like Direction: Insomuch that just as we choose or refuse, with Regard to these two, the general Bent of our Choice is in all other Points. Let us instance in the Case of the Means of Grace, for the better illustrating the renewed Will.

THE Man of an *unrenewed* Heart, doth not choose Worship and the Ministration of the Word. His Heart seems detained from them: And he cannot approach them with Complacency, or, at best, seeks not in them the End of their Destination and Use, Improvement and Growth in Grace. He is a secret Enemy to such Employments; wishes he might be excused; and will have as little of them as possible: He hath a very ready Choice of all such Means, as may lead him to his favorite Gratifications in Life: But as to these Means of Grace, having no Heart to GOD, and to Obedience to his Will, he doth not like them. Whereas,  
the

the *new Creature* chooses these needful Means, both that he may meet God in them, and exercise and strengthen his Soul in Grace, by the Use of them. He is determined upon them, and will have as much of them as he can. He will be in them, though the Flesh be ever so unready; and industriously doth he chide and route his sluggish Affections. Willing to be set free of the Bondage of Corruption, he cries, "Ah, my God, that I were fashioned *after thy Likeness*; that thy Will were perfectly stamp't upon my Soul; that no remaining Adversary might oppose thee in my Heart; that the constant, universal Submission of all that is within me, were yielded unto thee! Then should I be free indeed! And this Freedom, thou kindly offerest me by Jesus Christ: Lord, I will wait upon thee, and intreat thee for it Day and Night; yea I will seek thee, in whatever Place or Manner thou hast appointed. Yes, my Soul, we will not be tired of the gracious Work; we will use an holy Importunity, we will be where the Dew of Heaven falleth."

THIS may serve to shew, in what manner the new Creature chooses and determines; nor shall I need add any more upon this Head, when I have observed, that his Choice is in due Conformity with the Apprehensions

he hath conceived of GOD and himself. And how reasonable and consistent these are, hath been already seen.

3. I GO on to the *Affections*. And here perhaps it will not be amiss, to let you see previously, what is meant by them, and what is their Office and Use. A Piece of Knowledge indeed, of no Necessity to Salvation: But which may help us to form a juster Notion of the new Creature, in this *third* Power of the Soul. Now the Affections are those sensible Stirrings and Motions, which with greater or less Activity rise up in us, concerning every Thing which is the Object of our Thoughts. These are constantly at Work; though when they act but in the ordinary Measure, we are not apt to remark and feel them. And, as hath been said before, their Office is to put the Soul upon Action. An Example shall shew you the Nature and several Kinds, of these Servants to the higher Faculties. Fix your Attention for a Moment upon a large Estate, which would supply you with all the Necessaries and Elegancies of Life; whereon you might enjoy yourself at full Ease, not wanting the least Pleasure you might be inclined to; be out of the Reach of Fortune, and above Dependence; have it in your Power to oblige your Friends, and to keep as many of them as you would about you. Observe now:

now : Do you find that you are approving, and do esteem with Pleasure and Satisfaction, such a Possession, wishing it were yours ? This Emotion you feel in you towards it, is the Affection called *Love*. Approving such an Estate, have you a certain Confidence that you may obtain it ? The brisk Motion, you feel in you, is termed *Hope*. Suppose yourself possessed of it, and that you find yourself lifted up with much Satisfaction in your new Circumstances ; this is the Affection *Joy*. Imagine yourself so possessed and happy ; and think if this Estate should be taken from you ; the Displeasure, you feel at the Thought, is called *Hatred*. But, suppose yourself in Danger of losing it ; the Disturbance you experience within you, is *Fear*. Suppose it actually taken from you ; the Agitation you feel, is *Sorrow*. Let us place the Presence and Favor of God, in the *Stead* of this Estate. Suppose God offering his Presence and Favor to you. Do you hear the Offer with Pleasure ? This is *Love*. Do you find yourself in a Way of enjoying this Offer ? You feel the Stirrings of *Hope*. Are you possessed of God's Presence and Favor ? Your Affection is *Joy*. Think of being deprived of God's Presence and Favor : You feel *Hatred*. Suppose yourself in Danger of losing it : It is *Fear* that works in your Breast. Have you lost it for the

Present? It is *Sorrow* that moves you. This may serve to shew you, what the Affections are. And while I have been explaining them, I have, from the two Examples produced, taken a Way for evidencing the Difference between the natural, and renewed Affections. For he who shall find himself affected with *Love and Hatred, Hope and Fear, Joy and Sorrow*, about an earthly Estate; while he finds no such Working of his Affections about God; is certainly an unrenewed Man. While, on the other Hand, he who sits comparatively easy about earthly Things, and finds the Love and Hatred, Hope and Fear, Joy and Sorrow of his Mind mainly exercised concerning God, may have good Confidence, if his Understanding and Will are renewed, that so also are his Affections.

BUT each of these will require a farther Illustration. It must be our present Business to set forth, in what manner the Love and Hatred, Hope and Fear, Joy and Sorrow, of the new Creature are employed.

IN illustrating these, Attention must be had to the *Careless* and the *Formal*. But how can I make a Difference between these two, in a Matter wherein they are so evidently, and exactly alike? In *Shew* they vary, but in *Affection* they are the same. The *Careless*, evidently loves and hates, hopes and



and fears, joys and sorrows, after a *carnal* Manner: And truly, the *Formalist* does no other. I must be content therefore to put them *together* in this Inquiry: But this shall be attempted in such a Manner, as may serve principally to undeceive the *formal Professor*, and to make it plain to him, how, notwithstanding his Decency and Regularity, he not only comes short of, but stands opposed to, the *new Creature*, in the Employment of his *Affections*.

I.) LOVE is the ruling Affection of the Mind of Man, leading all the other Affections after it. And this is employed about different Things in the *new*, and *unrenewed* Mind.

THE Sinner, insensible to Love towards God, lays out the first Esteem of his Heart upon the Gratifications of worldly Interest, Honor and Credit, the Indulgencies of Ease and Pleasure. "I must be about my Interest, my Business, says he, must needs increase my Substance. It were good to be something higher in Life; to equal those who are now above me, and who, through the Influence which Wealth and Station give, now keep me under a disagreeable Constraint and Subjection. It were good to be one's own Master; to be beholden to none; and to carry a little Sway in the World. Grievous it is, to be

“ contradicted, and controled, and trampled  
 “ upon. I am inflaved by my present Nar-  
 “ rowness. I would be set at large, that  
 “ I might enjoy the World, and taste the  
 “ Pleasures of Life ; that I might share  
 “ in those agreeable Gratifications and A-  
 “ musements, which render us happy ! ”  
 I will answer thee, thou Thing of Vanity !  
 What, are *these* the best Things thou long-  
 est for ? Canst thou conceive no higher  
 Pleasures, than earthly Interest, Honor,  
 and Ease can bring thee. Is GOD so very  
 cheap with thee, that thou findest no eager  
 Wish arise, no pleasing Satisfaction glow-  
 ing upon thy Heart, in the proposed En-  
 joyment of him, while thy trifling Heart  
 is ready almost to burst in the Expectation  
 of carnal Pleasures and worldly Dignities ?  
 Mean Man ! Hear and see the more noble  
 Aims of the *renewed* Soul, and be taught  
 thy Folly and thy Sin ! Hear, and be ashamed  
 at thy Baseness, while I tell thee, that GOD,  
 the Ever-blessed, and *Jesus*, the Prince of  
 Peace, the holy Spirit, and even all Man-  
 kind, are the Objects of the new Creature’s  
 Esteem and Love.

(1.) GOD alone is his Possession ; Esteem  
 of other Things is comparatively worn out  
 with the new Creature. In GOD he sees all,  
 that can engage his Heart ; all that is wor-  
 thy and excellent, lovely and desirable. He  
 will

will not condescend to value those dazzling Delights, which Thousands and ten Thousands so warmly pursue on every Side of him : Like a Man of another Nation, unconcerned about or disrelishing the Pleasures of the Natives ; like a Man beholding the Play of Children. But in GOD he hath found a perfect Source of Blessedness ; here he rests his Foot, while he sends up continually the warmest Desires of his Soul :  
 “ O manifest thyself unto me, thou GOD  
 “ of my Life ; lift up the Light of thy  
 “ Countenance upon me, and I shall be satisfied as with Marrow and Fatness ! With  
 “ thee is the Well of Life ; from thee, Rivers of Pleasure flow ; let me drink here-  
 “ of, and I cannot thirst ! When wilt thou  
 “ come unto me ! When shall I appear before thy Presence, wherein true Joy is  
 “ only to be found ! O thou best and only  
 “ Good, nothing but thee can I desire ;  
 “ thee alone can I love ! Ah, how cold  
 “ my sluggish Heart, that I can love thee  
 “ no more ! ”

(2.) CHRIST again is the Object of the new Creature's Love. The natural Man looks upon the fairest among ten Thousand, with an unrelenting Insensibility ; a stupid Ingratitude possesses his Soul towards the Lamb given to the Slaughter for Sinners, while the Idols of Life, Pleasure, or Interest,

or

or human Glory, shall swell his unworthy Soul with Tides of Joy. But the new Creature is the Spouse of *Christ*, hath given the whole Heart to him. No other Object draws out his Soul, as the lovely *Jesus* doth; in the Sight of whom, in his most free Humiliations, most perfect Purity, and most glorious Triumphs, Esteem, Tenderness and Gratitude rise up in an holy Flame; while he secretly grieves, that it burns no higher, that, the Love of *Christ* constraining him, he should be so cold and lifeless. But cold as he complains his Love is towards his Lord, if he set the Love of Father, or Child, or Friend, or of the dearest Thing in Life against it, it weighs nothing upon the Balance.

(3.) AND so also, while the natural Man hath hardly heard, or done no more than heard, that there is any HOLY GHOST; the renewed Man, is not without grateful Affection toward the Sanctifier and Comforter of his Soul. He hath much to tell you of the gracious Dealings of the Spirit with him. "I was far off (he will be saying) and He brought me nigh. Often I refused to hear, but he forsook me not; I grieved him, yet still he returned unto me again. He convinced me of my Danger, he shewed me the Terrors which lay before me, he kindly importuned me to flee from  
" the

“ the Path of Destruction, he led me into  
 “ the Arms of *Christ*, he converted my Soul,  
 “ he opened mine Eyes to behold the Joys  
 “ of Heaven; he made me to taste of his  
 “ Consolations, that I should not faint in my  
 “ Passage through this Vale of Misery. And  
 “ what shall I render unto him? Dead in  
 “ Trespasses and Sins as I once was, but  
 “ now alive from the Dead, what shall I  
 “ render unto him by whom I live? I can  
 “ give him Nothing which is not his own!  
 “ All that I have is his Gift! Yea, if I  
 “ pay him the intensest Love of my whole  
 “ Soul, even this Love he inspires me with.  
 “ Yet I will acknowledge him the Author  
 “ of that Life, which is in my Soul; that  
 “ by his Influence I am revived, and that  
 “ by his Power and Might I trust I shall be  
 “ meet to stand before God for-ever.”

(4.) THE Tenderneſs, which he experi-  
 ences towards *Men*, is another Exercise of  
 the renewed Heart. Doth a Man find him-  
 ſelf unconcerned about the Souls of others,  
 unacquainted with Sentiments of Compaſſion  
 towards Men, becauſe they are Sinners? Is  
 he inſenſible of ſecret Pleaſure in the Good;  
 forced to approve them by the Voice of Con-  
 ſcience, yet neither eſteeming nor liking  
 them? This Man is ſurely of the old Lea-  
 ven. The new Creature finds his Heart  
 open to take in the whole World, knows a  
 Pity



Pity for Sinners at the most distant Parts of the Earth: Nor is there an haughty Insulter or Enemy, who hath not a Place in his generous Breast. But with those who bear the Marks of God's Children upon them, he would dwell; a peculiar Tenderneſs of Esteem and Love riſes within him, upon the Sight of theſe. Be they high or low, rich or poor, ignorant or learned; have they been Enemies, or do they differ in Opinion; ſtill the gracious Heart takes them in, and yields them the firſt Share of its Affection.

SUCH is the Employment of the new Creature's *Love*. You ſee the Tendency of it; And by this Tendency you muſt judge, that the leading Affection *Love* hath the right Uſe and Employment given it, rather than by any Degree of Vehemence, be it more or leſs, wherewith it is excited. I called *Love* the leading Affection, becauſe it gives Direction to all the reſt. Wherefore where Love is renewed, there

2.) HATRED will be new alſo. To hate what one ought to love; and to love what ſhould be diſliked; this is the Way of the carnal Mind. Let Formality ſay what it will, yet it is inwardly diſpleaſed with the Strictneſs of the Goſpel, and with a conſtant Attendance upon the Means of Grace; is uneaſy when detained by ſerious Converſation, eſpecially if it be free and particular;

particular ; cannot endure Advice or Re-  
proof, and takes it up as a Task to read  
the Word of GOD ; above all, abhors and  
kicks against that public Ministry, which  
searches and lays bare the Heart, nor will  
suffer Men to pass for *Christians*, because  
of Outsides and Parties. Just the Reverse  
the new Creature, whose Aversion is alto-  
gether the contrary Way. While Godliness  
and the Means of Grace, serious Company  
and *Christian* Freedom, the Word of GOD  
and an awakening Ministration of it, are his  
Delight : He finds a deep Displeasure rise  
within him against Sin and every Way  
thereof ; against the Corruption of his Na-  
ture and the Residue of Lust, which abides  
within him ; against Sin in others, and the  
Company of Sinners ; against all that looks  
like Sin, and all the Temptations that lead  
to it ; and especially against that leading  
Corruption of his Heart, which hath often  
subdued, and still besieges him. “ Away  
“ from me, ye abominable Ways (he says,)  
“ I can no more endure you ; I am ashamed,  
“ yea even confounded, whilst I remember  
“ what a Beast ye have made me ; how ye  
“ have defiled my Soul ; how ye have dis-  
“ honored my God, and opposed the King-  
“ dom of my Master, the Lord Jesus, thro’  
“ me. Away, ye seducing Works of Wick-  
“ edness : All that is within me, rises against  
“ you

“ you with Abhorrence. My God hates  
 “ you. My Lord ye have crucified, ye  
 “ Deceivers. Yea, ye have caused *me* to  
 “ add Affliction to his Grief and Sufferings.  
 “ For the Sake of the forgiving Father, and  
 “ of the dying Redeemer; for the Sake of  
 “ my Soul, escaped out of your Hands, I  
 “ loath and detest you, ye Paths of Ungod-  
 “ liness; ye Ways of Vanity and Pride; ye  
 “ baneful Pleasures; ye perpetual, but most  
 “ stupifying Amusements, little lurking Be-  
 “ trayers that I did not suspect; who could  
 “ look innocent and smile, while ye were  
 “ working my Ruin; but chiefly thou, the  
 “ Master Sin and Tyrant, to whom I walked  
 “ in detestable Subjection. O my God, all  
 “ these, thy and *mine Enemies*, which *would*  
 “ *not that* thou shouldest reign over me, bring  
 “ *them out and slay them before thee (a).* ”

3.) THE new Creature also *hopes* and *fears*  
 differently from the natural Man: Nor doth  
 the most regular Outside enter into the Feel-  
 ings of this Kind, which he experiences. This  
 Difference will more evidently be seen, and  
 what the Hopes and Fears of the renewed  
 Mind are, be discovered, while these two Af-  
 fections are considered together. See now the  
 most convincing Opposition between an unre-  
 formed, and a reformed Mind. Tell me, what  
 is your biggest Hope? That is, what do you

(a) Luke xix. 27.

wait

wait for, with the most pleasing Expectation of enjoying it? What engages your first and most constant Wishes? Is it Indulgence of any Kind? If it be not this: Is it more of the World, than you now possess; or is it an Enlargement of your Station? Or if not any of these: Is it the Favor and Acceptance of Men; or the Esteem of some peculiar Person, whose Affection and Friendship you would engage? If not this: Is it yet the Happiness of your Family, the Prosperity of your Children? In a word: Is your first Wish after any earthly Thing? However allowable such Hope might be otherwise: Still if it be your first Hope, your prevailing Expectation; your Soul is unrenewed, you *seek not first*, it is plain, *the Kingdom of God.* — On the other Side; what is it you mostly *fear*? Is it chiefly the Injury of your Fortune, or the being prevented in the Increase of it? Is it Pain, or Sickness, or Death; the Death of others, or of yourself? Is it, in short, the Danger of any present Evil, that most alarms you? Nothing is plainer, than that your Heart is set upon that, concerning the Loss of which you find the most lively Apprehensions. If your *Hopes* and *Fears* are principally taken up about the Matters of this Life, incontestably you are a Child of this World; and common Sense will tell you, that you cannot

not be that new Creature, which looketh for the *Inheritance of the Saints in Life*.

THE Man created anew, *hopes* and *fears* after another Sort. Eternity, the Enjoyment of GOD and Christ for-ever, the Attainment of perfect Holiness, have so engaged his first and largest *Hopes*, that he remains insensible, in a Way, to all lower Expectations. The Voice of Hope cries in him ;  
“ O Eternity, inconceivable Space of Being,  
“ without End, where Time shall be no  
“ more, where GOD, the Fountain of Life  
“ and Love, shall be enjoyed with the fullest  
“ Freedom, shall be manifested to the Creature in ceaseless and ravishing Communications ; where defiled Nature shall damp  
“ and clog no more, but the Soul, wholly  
“ freed from the Hindrances of Sin and the  
“ Flesh, righteous, perfect, and stamped  
“ with every Impression of the Divine Perfections, shall eternally behold GOD’s  
“ Face, and lie open to the reviving Influences of the Divinity, everlastingly shed  
“ upon it. Glorious State of Purity and  
“ Happiness, what is all beneath the Sun  
“ when compared with it ! Lord, lead me  
“ to this thy Kingdom, offered to the miserable Sons and Daughters of Men ; lead  
“ me to it, by the Way of thine Appointment, *Jesus Christ*, to whom I have  
“ trusted my Soul ! Encouraged by thy  
“ manifold



“ manifold Goodness, I will confidently  
 “ hope, that, through him, this Reward shall  
 “ be mine. Upon this Hope, let me ride  
 “ it out against the various Storms of this  
 “ dangerous Time. Set Heaven as a Light  
 “ continually before me; that, having it  
 “ always in mine Eye, I may be walking  
 “ directly towards it; and, as I draw nearer  
 “ unto it, may behold it with clearer View,  
 “ and be revived by the chearing Influences  
 “ it sheds upon me!” Thus the new Crea-  
 ture *hopes*.—And his *Fears* also are of a pe-  
 culiar Kind. His Soul takes the Alarm, if  
 he have made the least Step towards hin-  
 dering his Salvation: Yea, if he doth but  
 suspect that he is out of the Way of it, he  
 grows afraid. He fears, lest the Enemies  
 of his Soul should take Advantage of him.  
 He fears especially, lest he should dishonor  
 God, hinder the Advancement of Christ’s  
 Kingdom, or give Offence to the Weak.  
 He fears giving others Pain or Grief. He  
 fears using the Extent of allowed Free-  
 dom, that he may not damage himself or  
 his Neighbour. To be short, his Fears  
 concern God’s Kingdom, the State of his  
 own Soul, and that of others: Here they  
 are quick and lively, and such as he feels,  
 not upon any worldly Occasion or Circum-  
 stance.

JUDGE now, if there be not a wide  
 Difference, let Formality say of it what it  
 will,

will, between *one*, whose Hopes and Fears are lively and awakened about present Things, but cold and momentary about Things eternal; and *another*, whose tenderest Feelings of Hope and Fear arise from the Things unseen, with a comparative Insensibility to the Things which now are; who is on one Hand, supported in all the Occurrences of Life by the Hope set before him, and on the other, walks on cautiously and with a jealous Fear, lest in any Matter he should dishonor his God, or injure his Brother, or endanger his own Soul.

4.) Joy and Sorrow are the concluding Affections. And here, who knows not, that if our Joys and Sorrows are worldly, our Hearts are so too? If a Man's Joys arise from his Wealth, or Strength, or Beauty; from Pleasure and Indulgence; from Friendships, Knowledge, and Reputation; and his Sorrows, from the Want or Loss of any of these: If, at the same Time, Joy and Grief lie stupid and motionless in the Concerns of a spiritual Nature; we cannot be at a Loss to see, that he is no new Creature. The new Creature rejoices and sorrows after a godly Manner. Walking under the comfortable Communication of the divine Presence, he rejoices: But doth God hide the Light of his Countenance from him, he mourns with a disconsolate Grief. He rejoices

joices in the Fitness, Sufficiency, and Willingness of the Redeemer to supply all his present and eternal Wants: He sorrows in the deplorable Views he hath of his Master's Kingdom trod under Foot, of the Blood and the Grace of *Christ* vilely cast away on obstinate and impenitent Sinners. He reviews the mighty Work of Conversion and Sanctification wrought upon him, and rejoices with all grateful Joy: He turns back upon his past Iniquities; he turns in upon his remaining Corruption, and mourns. There is a *Peculiarity* in his Joys and Sorrows; they are his alone, a Stranger meddles not with them: While, withal, they are Joys of the highest Taste, and Sorrows which have no Equal. It will be needless to illustrate them largely; seeing, they have been in good Measure spoken of before under Love, the ruling Affection. For spiritual Joy and Grief, are but the Pleasure or Pain, which the renewed Mind feels in the present Enjoyment or Disappointment of those Things, which are the Objects of its Love.

LET this suffice then, to give you some just Notion of the Manner, in which the *Affections* of the new Creature are employed; which finishes what was first proposed concerning the *inward* Part of the new Creature. And of this we may truly say, after such a

Review, *Old Things are past away, behold all Things are become new.*

AND upon the Whole of it, is there not a most evident Opposition between this Character, and that of a careless Sinner? Is it not, withal, so strongly differenced from Formality, that a Man must wink hard, not to observe it? But is not this also a most important and universal Concern, inasmuch as our Union with *Christ*, and consequently our Title to his Salvation, stands or falls by this very Thing? Have you heard all these Things therefore with Self-Application? And, coming to some general Conclusion, on which Part do you find yourself? If on that of the World, the *old Adam* still; shall I need say, *it is high Time to awake out of Sleep?* This would be but to repeat the Calls, you have found your Conscience already making upon you.

OR hath any among you not understood these Things? Have I seemed to any, as one proposing mysterious Riddles? Their very Ignorance must condemn them. They are *without spiritual Discernment*; *they seeing see not, and hearing they hear not, neither do they understand.* For, surely, I have spoken nothing, but *the Words of Truth and Sobriety.*

BUT however, renewed or otherwise, these Discourses may hitherto have found

us,

us, let us with one Heart beseech God, that he will give us all an Understanding to know, and a Will to choose, both him and his Way of Peace: And that he will so graciously dispose our Love and Hatred, our Hope and Fear, our Joys and Sorrows; that, quickned in the whole inward Man, we may faithfully seek him here, and finally and eternally enjoy him hereafter, for *Jesus Christ's* Sake. *Amen.*



SERMON



and eternal glory and happiness, the  
only way to which is by the blood of  
Christ, who died for us, and who  
has purchased for us redemption  
and forgiveness of all unrighteous-  
ness, according to the riches of his  
grace, that he might purify to  
himself peculiarly zealous of good  
works, as he has called us, that we  
may bring forth the fruits of  
righteousness, which are the  
glory and praise of the Father  
through Jesus Christ our Lord  
unto the Father, who is the  
Father of all glory, now and  
forever, Amen.



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## S E R M O N VIII.

The Believer a new Creature.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature.*

SUCH is the Power of the Grace of *Christ*; such the mighty Influence, which goes out from him to heal the Soul; that whoever is vitally united to him, is thereby recovered from *Death* and *Darkness*, to *Light* and *Life*. The Mist, which lay over him, is removed, and he has an unseen World, and an invisible God, in full View before him. Directed by the glorious Prospects, which he beholds, he *apprehends* not in the Manner that others do; he can no more *take up his Rest* in the unsatisfying and perishing Joys of Time; he disdains such little Things as earthly Honor, human Respect, and dirty Lucre; he is grown ambitious of greater  
K Things,

Things, and will *be content* with nothing short of Honor in the Court above, with nothing less than the Love and Favor of God, with nought beneath an Inheritance eternal in the Heavens : Yea, should he be offered even these, the very Place of Arch-angels, for ten millions of Ages, he would be dissatisfied ; must have Heaven for-ever, or All is nothing. It is God who is the sole, the supreme, Object of his *Choice* and *Love* : God propitious to Sinners in his Son *Jesus*, and *Jesus* saving and quickning the Dead in Trespasses and Sins, by the Operation of the Spirit. For God he *hopes*, he thirsts for the living God ; he *waits* for that gracious Day, when being thoroughly fit for God, God shall be his Portion for-ever. Here his Heart is fixed : And He cannot endure, whatever would prevent the blessed Possession ; fearful, lest any how he shall come short of it, and filled with disconsolate Grief, if at any Time he lose Sight of it. Such are the Wonders of Divine Grace, and such the Might of *Christ* to new-form the Spirits of Men.

THE proposed Method leads me on now to describe the *Expressions* or *Exercises* of the renewed Mind. We have seen the *inward* Parts of the *new Creature* ; have been exploring the nobler Half of us, that Half which, it is to be feared, is but little known or inquired into. How the new Creature  
*appre-*

*apprehends*, and *chooses*, and is *affected*, hath been discovered. And where the Root, the Principle, is reformed and holy, the Branches sent forth will also be sanctified. External Sanctity is but a pretended Shew, or a fond Mistake, while the Heart remains defiled: But where this hath put on the Lord *Jesus Christ*, the holy Influence will shed itself through the whole Man; and every Thought, Word, and Action, will speak the inward Change.

THESE, the *Thoughts*, *Words* and *Actions*, do include the whole Conduct: There being no other Expressions of the Mind, but these. Accordingly, our remaining Labor is to illustrate the new Creature's Character in this Way of thinking, speaking, and acting. Nor shall it be found upon Inquiry, that he hath less Peculiarity of *Conduct*, than he hath been seen to have of *Sentiment*. His Manner is intirely his own; not in the least Thing, neither Thought, Word, or most insignificant Action, is any other like him. As a Child of God, as an Heir and Expectant of Heaven, he lives in a singular Way among the Sons of Men: Distinguished from them, and utterly unlike to them. As a Prince, royally begotten, and training up for a Throne, all his Behaviour bespeaks the Dignity of his Birth, and the Greatness of his Inheritance. Pretenders may mimic his Garb, and affect his Manner; in his Ab-

K 2

sence,

sence, may pass for him with the Vulgar : But no sooner doth he appear, than he is known and differenced from never-so-many, who presume, without Title, to be of equal Birth with him. He thinks, he speaks, he acts, like the Son of the King of Heaven.

I. WITH *Regard to his* THOUGHTS. Now *Thoughts* are to God the same Thing which *Words* and *Actions* (which are but the Interpreters of the Thoughts) are unto Men. For God *knoweth the Thoughts of Man* ; all within us is naked and open to his Eye. And therefore a good Man labors to approve himself in God's Sight, by the Purity of his Thoughts, as well as by the Integrity of his Words and Actions. And indeed, by an holy Discipline herein, he hath the best Grounds to be confident of his Sincerity towards God ; and doth more evidence to himself the Simplicity of his Heart, than by any other Way whatever. For which Reason, I shall beg your especial Attention to this Matter of the Thoughts ; as being least liable to leave us mistaken in the Judgment we make of ourselves. Words and Actions, although they will regularly follow, where the Heart is rightly disposed ; yet are not so distinguishingly to us Proofs of a renewed Mind, as well-regulated Thoughts : Seeing both a Purity of Word and Action can avail nothing towards the new Creature, where the Thoughts of the Heart are defiled ; and  
also,



also, that Words and Actions, however pure in themselves, may spring from undue Principles within. But when the Heart is clean in the Thoughts thereof, what passes within us being a Matter merely between God and ourselves, there can be no Room left of Doubt. So that the Course and Conduct of our Thoughts, demands a very peculiar Place in our Inquiry after the new Creature. And under these Particulars I would give you a Notion of his Way of thinking.—He hath a serious Turn of thinking upon whatever passes through his Mind;—he hath an Aptness to fall into holy Meditation;—he doth not entertain defiling Thoughts in his Heart.

(1.) *HE hath a serious Turn of thinking upon whatever passes through his Mind.* I speak not of the *Matter* of his Thoughts, what he thinks about; but of his *Manner* of thinking. The Matter of his Thoughts may and must be often about the Things of this Life, and such as are common; but his Manner of thinking about such ordinary and needful Things is sanctified. He thinks in such a Way as this. When he reflects upon the *House* that covers him, the *Bed* that refreshes him, the *Raiment* that clothes him, the *Food* that nourishes him, the *Friends* that cheer him, his Thought upon one and another of these is: “They are thy  
“ Comforts, thy Bounties, O God; the pre-

“sent Tokens of thy Love, the Pledges of  
 “thy Tenderneſs towards us.” When he  
 reflects upon his Succeſs or Diſappointment  
 in his *Buſineſs*, “*This* is God’s Doing,” (he  
 aptly ſuggeſts to himſelf) “and muſt be  
 “patiently ſubmitted to; *That* is his Gift,  
 “which muſt be received with Thankfulneſs,  
 “and uſed with religious Care.” When he  
 enters into *Company*, he is ready to reflect,  
 “What Temptations ſhall I have here to  
 “encounter? what Opportunities of Uſeful-  
 “neſs?” When he retires from Company,  
 “How have I acted my Part? Honorably  
 “to God, profitably to my Neighbour, and  
 “innocently, if not beneficially, to myſelf?”  
 When he meets a *Sinner*, “What a Diſhonor  
 “to God, what an Object of Compaſſion is  
 “here! Ah! that it would pleaſe God to open  
 “thine Eyes!” And when a *good* Man comes  
 in his Way, “This is the Servant of the high  
 “God; I would dwell with him; I would  
 “be ſuch as he is;” is his ſecret Reflexion.  
 When he hears of the *Death* of others, “Art  
 “thou ready, my Soul? We muſt away.”  
 When of the *Afflictions* and *Troubles* of  
 others, “Turn them, O God, to their ſpi-  
 “ritual Improvement!” When of *greater*  
*Calamities*, “Now that thy Judgments are  
 “in the Earth, may the Inhabitants of the  
 “World learn Righteouſneſs!” When of  
 the ſad Wickedneſs of the *Times*, the Blaſ-  
 phemy,

phemy, Infidelity, Corruption, Lewdness, Drunkenness, which abound; "Wo is me for thy Dishonor, O Lord: Turn thou us, and we shall be turned!" Let this serve to shew you his *Manner*, how the new Nature doth spiritualize his Way of thinking about all the Things which pass under his Notice.

BUT doth the *seeming* Christian think thus? Hath he a secret Principle within him, which suggests to him this Manner of thinking? Is he apt to think of the Sinner with Compassion, and of the Good with Delight? Of worldly Prosperity with Fear, and of Crosses, great or little, with Submissiveness? Have the Objects, which present themselves to him, a serious Turn of Thought upon his Mind, as he reflects upon them? Doth he think as a Stranger upon Earth; and doth Heaven sway and rule his Thoughts, as Home doth those of a Man upon a Journey? The formal Person, as soon as he hath done with the Task of Devotion, thinks just as other Men do, without Seriousness, in a vain, selfish, earthly Manner: Neither the Glory of God, nor Self-denial and Deadness to the World, nor Heavenly-mindedness, nor Humiliation, have entered into his Manner of thinking. And although he often thinks about what is Good, yet never doth he think of it, as he should, humbly and charitably. So great a Difference is there between him

and the new Creature, that while the new Creature thinks of the most indifferent Thing religiously, he thinks of the most religious Thing in a Manner unsanctified and perverse.

AND what shall I say of the *careless* Sinner? Are not the Thoughts of his Heart manifest? Dost thou not think like a Child of the Earth, nothing in thy Manner testifying an higher Original? Are not thy Thoughts in such a Way as this? "This will bring me Profit, and that Preferment and Honor; this will hurt my Interest, and that will cross my Schemes; this will gratify me, furnish my Table, my House, that will enlarge my Influence and increase the Number of my Dependents; this Man will be an Hindrance to me, that Man may do me Service, and I must make him my Friend." Dost thou not think upon every Thing with worldly Views and Principles? And when a Thought of God, Death, or Eternity, forces itself upon thee, is it not thy Manner to receive it with Dissatisfaction, and to forget it with all Indifference? To shew thee thy Way of thinking in its true Light: A *good* Man thou approvest, yet canst not think of him but with Displeasure; an *ill* Man thou condemnest, and yet thy Thoughts are those of Peace, Nearness, and Reconciliation towards him; upon the Sight of the former, thy Heart crieth out within thee, *Hast thou found*



*found me, O mine Enemy (b)? Upon that of the latter, Come with me, cast in thy Lot, let us have one Purse (c).*

(2.) *THE new Creature hath an Aptness to fall into holy Meditation.* Let this be instanced in Seasons of Leisure and Retirement. A Man freed from the Weight of Business and the Engagement of Company, who can be without serious Reflexion in one Kind or other, can have little Room to judge, that God hath the first Regard of his Soul. And yet there is a Generation, which is not apt to take up the Thought of God and Religion, upon such most seasonable Occasions: Ungodly Men, who, as *David* speaks, *have not God in all their Thoughts (d).* They shall be alone, on a Journey, rise up and lie down; and all the Thoughts of their Hearts vain and worldly. As I may say, they do not all the while once think, of thinking upon God. And what will ye judge of yourselves? Are ye not *carnal*? Are ye not *careless*? Will ye yet doubt of the unholy State of your Souls, when ye will not so much as think of your Heavenly Father, and the Heavenly Inheritance he offers you, even when ye have nothing else to think of?

BUT the new Creature, as he is apt to steal a Thought for a Moment out of Busi-

(b) 1 Kings xvi. 25.

(c) Prov. i. 14.

(d) Psal. x. 4.



ness or Company, and to retire to God in the midst of either : So he makes much of Seasons, when he is in Retirement. Now he finds himself free and at Ease, free now for Converse with his God, and to commune with his Soul. Now he falls into serious Meditation; either searches out his Spirit and his Conduct, or raises his Thoughts after God, or stretches them forward into Eternity, or deliberates for the Glory of his Master's Kingdom. Some solemn Subject engages him : And though he be beaten from it by the Interruption of trifling Conceits, which the Weakness and Vanity of the human Mind is ever liable to; yet he will be returning to it again and again. The cxxxixth *Psalms*, affords us an admirable Example of a good Man's secret and holy Meditation. It contains some pious Reflexions of *David*, upon God's universal Presence. He was sunk into the most solemn Recollection, upon the Thought of God's Nearness unto him. He was considering how God searched him, and saw him *throughout* : He found, he could go no-where from God, in the whole Universe. There God would be also, where-ever he was. The awful, pleasing Thought grows warm upon his Soul, till he *feels* himself beset on every Side, and (if I may so express it) unable to escape from God's Presence. He breaks out into this most pious and most suitable

Ejacu-

Ejaculation : *Try me, O God, and seek the Ground of my Heart, prove me and examine my Thoughts ; look well if there be any Way of Wickedness in me, and lead me in the Way everlasting.*

WILL Formality say, that it hath this Aptness to serious Meditation ? How was the last Hour of Leisure employed ? What Matter was the Subject of it ? Retired from the World, did thy Thoughts fly upwards ? Didst thou find thyself drawn towards God and Christ ; that thou wast inclined to sacred Reflexion ; the Tendency of thy Soul, as if it had been influenced by an attractive Principle, directing thy Thoughts towards the Point of Seriousness ? Or wast thou not at that Hour, engaged upon some important Scheme of Interest, or Honor ; upon some Trifle lately enjoyed, or of which thou wast in Expectation ? Was it thus that Hour was spent ? And are thy retired (I mean not thy devotional) Hours, like unto it ? Surely, thou thinkest as the Careless doth ; thou art a Stranger to the pious Spirit, which possesses the new Creature's Breast.—Yet again,

(3.) *THE new Creature doth not entertain defiling Thoughts in his Heart.* Proud, uncharitable, worldly, lustful Suggestions may be starting up in the Mind ; although less and less, more seldom and more faintly ; as we advance toward Perfection. But the Inquiry is, what Entertainment they meet with. Are they

they not suddenly observed and speedily cast out? Doth the Mind dwell upon them, raising Contrivances to put them in Execution? Above all, is there little else which passes through the Mind, insomuch that the Soul feeds upon them continually? GOD, who trieth the Heart and Reins, sees nothing but Filthiness and Defilement abiding with such. What matter Forms, if this be the Case? Or where can be the Difference between the decent, or the open careless Sinner? GOD requireth *Truth in the inward Parts* (e); and, behold *an Heart unwashed from Wickedness, nothing but vain Thoughts lodge there* (f).

BUT *the Thoughts of the Righteous are right*, he suppresses all sinful Imaginations; he will not entertain such disagreeable Guests. It grieves him, that Impurities should be pressing into the Temple of GOD. But he harbours them not, would not shew them the least Courtesy, not knowingly doth he give them the least Consent. Do they return again and again? He still refuses them, still casts them out, ashamed that he is so little Master of his own Heart. He doth not sit down and feed his Mind with pompous Reviews of the Honor, Wealth, or Fame, that distinguish him in his Generation; nor amuse and lose himself in imaginary distant Scenes of worldly Blessings, or carnal Plea-

(e) Psal. li. 6.

(f) Jer. iv. 14.

fures,

fures, which are but in Expectation: He keeps his Thoughts close, as he can, to present Duty and the Occurrences of the instant Day; leaving the Morrow to God, the Disposer of it, the Dispenser of all its Events. He takes *no Thought for the Morrow*, in the largest Sense the Words can bear; finding, that *sufficient unto the Day is the Evil thereof* (g). In a word; he is such an Enemy to Sin, that he cannot patiently endure it in the most secret Thoughts of his Heart. There is a Spring upon his Soul, which perpetually and forcibly acts against all vain Imaginations: Though, nevertheless, he is not without Suspicions, that he may often give them some unobserved Consent: He knows that he hath no *Lie in his right Hand*, when in the sacred Words of Inspiration, he makes his most devout and importunate Petition to the Father of Heaven; *Renew a right Spirit within me* (b); *try my Heart and my Reins; cleanse me from secret Faults; let the Meditations of my Heart be acceptable in thy Sight, O Lord my Strength and my Redeemer* (i). *O mention me in the Book of Remembrance which is written before thee, for them which fear the Lord, and have thought upon his Name.*

To state the whole of this Matter in the shortest Compass.—It is the Way of a natu-

(g) Matth. vi. 34.

(b) Psal. li. 10.

(i) Psal. xix. 12, 14.



ral Man, to think unseriously, even of the most serious Things: Of a renewed Man, to sanctify the most ordinary Occurrences, in his Manner of thinking of them. It is the Way of the unhumiliated Mind, to be unapt to holy Meditation in the Hours of Leisure and Retirement: The Thoughts of the new Creature upon such Occasions, settle easily upon spiritual and heavenly Things.—It is an Evidence of an unchanged Heart, that evil Thoughts do dwell upon, and possess themselves of the Mind: It is the Proof of a new Spirit, that such Suggestions are quickly seen, stoutly resisted, and suddenly rejected; that there is a certain longing and laboring of Soul to possess a greater Mastery over, and Freedom from them.

2. FROM *Thoughts*, I pass on to *Words*, the most ready Expression of the Thoughts of the Heart; and evident Tokens of the Frame and Temper of Soul which abides within: For *out of the Abundance of the Heart the Mouth speaketh* (k), whether it be good or ill. From hence it must follow, as an undeniable Consequence, that where the Heart is renewed, the Speech will be *seasoned*: Although a Savouriness in Speech doth not always prove a Wholesomeness and Soundness of Heart; seeing Good-Breeding, Formality, or Hypocrisy, shall be found to make the Mouth clean, when the Heart is

(k) Matth. xii. 34.

all



all rotten and defiled. But these are Points unquestionably certain, that where the Speech is naught, the Heart is so too; and that when the Heart is changed, there will be an holy and advised Use of the Tongue.

By *thy Words thou shalt be justified, and by thy Words thou shalt be condemned* (l). Hear therefore and understand: For out of thine own Mouth will I condemn thee, thou wanton Sinner, thou, too easy, Formalist.

Your Tongue is licentious, it runs at Random. I charge you not with Lewdness, or Profaneness, or Incivility, or Falsity, in your Speech: But you have no Bridle upon your Tongue; there is no holy Constraint upon you; your Tongue goeth through the World at large, regardless of the Unprofitableness and Vanity there is in your Talk, of the unmeaning Damage you may do your Neighbour, or the Dishonor you may bring upon God. You say, *With our Tongues will we speak; our Lips are our own; who is Lord over us* (m)? But you want that Purpose of Heart, that your Mouth shall not transgress. So that you talk inconsiderately, and your Tongue, void of all reverent Fear, wantons with an unadvised Rashness upon every Matter whereof you speak. Your Heart light, and your Tongue set loose, you say what you will, without farther Reflexion.

(l) Matth. xii. 37.

(m) Psal. xii. 4.

NOT so, the renewed Person. He not only says, I will, but actually does, *take heed to his Ways, that he offend not in his Tongue.* His Tongue is kept as with a Bridle (*n*); he marks what he says; dares not speak what he thinks not, or does not judge meet to be spoken; is upon his Guard, that he do not drop an idle or a rash Word: If he do, it is observed and condemned. His Tongue is brought under a Law. He keepeth his Mouth; *doth not answer before he heareth; doth not foolishly utter all his Mind, but keepeth it in till afterwards.* He hath found that in many Words are divers Vanities; wherefore he walks after Solomon's Counsel, he *spareth his Words*; they are gracious, and they are few.

SEE, what a Difference there is between the Manner of the one and the other, just as wide as between Unadvisedness and Caution, Licentiousness and godly Fear. If your Tongue be under no Rule, or at least none but that of Decency and Civility, and you know not to hold it in Awe for GOD, Heaven, and your Soul's Sake, it is a shrewd Argument of an unbroken Heart. But if your Tongue be under a sacred Subjection; if you bridle, confine and keep a strait Hand upon it, it is a good and continual Proof of a converted Heart. So the wise Man determineth: *The Heart of the Righteous studieth*

(*n*) Psal. xxxix. 1.

to answer ; it is with Consultation and Regard that a good Man speaks: *But the Mouth, of the Wicked poureth out evil Things (o) ; Rashness and Vanity pour out of his Mouth, without Thought and without End.*

AGAIN ; If your Heart be unchanged, *you will be using your Tongue as Convenience serves.* When a Man's Tongue turns about with every Company, and is ready for every Purpose ; when it is made the Servant of all Occasions, is prostituted to the Views of Interest, Reputation, or Lust ; and speaks not, what Conscience, but what present Convenience dictates : When it can be smooth, and flatter with the Great, hath a sober Word among the Serious, nor stands out for a lewd Jest (decently wrapt up, it may be) if it be the Humor : Surely, *there is no Faithfulness in such a Mouth, and the inward Parts must be very Wickedness (p).*

BUT now, *the good Man, out of the good Treasure of his Heart bringeth forth good Things (q).* His Speech is always with Grace, *seasoned with Salt (r).* He speaketh the Truth from his Heart (s) : This is his main Care ; not lying for God, nor to serve any present Turn. And then his Tongue is his Instrument, whereby to glorify God, and to profit his Neighbour. He labors, that his

(o) Prov. xv. 28.

(p) Psal. v. 9.

(q) Matth. xii. 35.

(r) Col. iv. 6.

(s) Psal. xv. 2.

Words be weighty, serious, edifying, courteous. Hear the Furniture of his Mouth, how full of Grace his Lips are ! He hath a Word for GOD, and a Word for Souls ; a Word for the Righteous, and a Word for the Wicked ; a Word for Comfort, and a Word for Reproof ; a Word for Peace, and a Word for Charity ; a Word for the Absent, and a Word for the Slandered ; a Word for the Oppressed, and a Word for the Oppressor : All which Words he brings forth as Need is, and uses with Sincerity and Resolution, quickning *as Goats*, and close *as Nails fastened by the Master of the Assemblies* (1) : Not studying to please, so much as to benefit those, with whom he converses.

SAY, thou Man of double Tongue, whose Mouth easily accommodates itself to every worldly Respect, turning round with thy Interests and the Countenances of others, how doth he stand in wide Opposition to *thee* ! He would approve himself to GOD, thou to Men ; he speaks not, as thou dost, for his own Ends, but to Edification ; his communicative Member is employed soberly, not vainly ; faithfully, not deceitfully ; meekly, not haughtily ; kindly, not roughly ; lovingly, not cruelly and unfeelingly to others.—Look well to this, I intreat you. It is a great Matter, and a notable Fruit of the renewed Mind. For St

(1) Eccles. xii. 11.

*James*



*James saith, If any Man offend not in Word, the same is a perfect Man(u).* None is a new Creature, whose Tongue is not under this Discipline : But where the new Creation is within, all this will be familiar and genuine.

ONCE more, if you are the new Creature, *you will take the Name of God into your Mouth, with an awful and religious Reverence.*—Alas ! for the insolent Wretches, who can trifle with *the glorious and fearful Name, The Lord our God !* Whether shall we more lament, the Dishonor ye do to our God, or the Ruin which is falling upon your impenitent Heads ? Ye Sport of Satan ! Ye Engines, which he raises up against God, to defy him to his Face ! Whether ye be they, who bellow out mad Cursings, and call down God to see your Falshoods, Anger, Revenge, and vain Humours : Or whether they, who reverence not the Oaths ye take ; either knowing that ye swear falsely, or not carefully performing the Obligations ye have thus solemnly bound upon you. One and the other, how far must ye needs be from God, who can treat him in this Manner without trembling ! And ye too, who can approach this House of Worship, and speak to God with a most affronting Indifference, as if he were not worth the regarding ; or with an affected Devotion, as if he could be pleased with Compliments : Merciful

(u) James iii. 2.

God !



GOD ! How much farther wilt thou suffer us to go ? Nothing but thine own infinite Patience could possibly endure, under such Insolences ! — These are the Provokings of the natural Man.

THE new Creature, on the contrary, treats the very *Name* of GOD with Respect ; doth not slightly introduce it into his ordinary Conversation, as the Manner of some is ; nor lightly worship him, with a cold and wandring Heart. He would not speak of GOD without Need ; and when he speaks of him, it is with all reverent Regard. He doth not babble, he neither knows nor considers what, when he prays :—He worships, as he can, *in Spirit and in Truth*. He is *not rash with his Mouth* ; he is *not hasty to utter any Thing before God* : *For God is in Heaven, and he upon Earth* (x).

REMARK it well : You shall find this reverent Regard of GOD's Name, no small Mark of Difference between a good and ill Heart. When the Soul is possessed with any becoming Impressions of the Divine Majesty and Presence, the Tongue is holden with an awful Restraint, nor can any longer trifle with serious Things : The whole Man bows before GOD, and the Mouth humbly confesses the Distance which the Soul feels to be, between the infinite GOD and *sinful Dust and Ashes*. When a Man is brought

(x) Eccles. v. 2.

into

into the Presence, however slightly he might have treated Majesty before, it now strikes and awes him, nor does he dare speak, but respectfully and reverently. But the Sinner speaks of, and to God without Fear, because he is not introduced, because his Soul knows not what it is to stand before the Presence of the Almighty.

CAST back your Eye now, and review the Ground we have passed. Consider the peculiar Character of the new Creature; how greatly he thinks; how exaltedly he speaks. Do you not approve him, however unlike him you are; wish that even thus you thought and spake; yea, envy him, that he stands in a Light so much above you? A Christian indeed, is a Man, a reasonable Creature; a Light, which draws the Eye, and engages the Heart; whose Property it is to make manifest, and reprove the Works of Darknes. Go, ye Children of the Night, and lament your Stupidity, that ye are thus far from that Conduct, which ye dare not condemn; go and learn, that amidst all the Ease, Wealth, and Security of the World, the *meanest* Christian is one incomparably beyond you in every Thing truly valuable; and remember, that while *your* Hopes shall assuredly perish, *his* shall remain throughout all Generations.

BUT I leave this with you for the present. The solemn Transaction before us, demands our Attention.

I MUST

I MUST hope, that all of you, who are drawing near to remember *Jesus Christ*, and to partake of the Pledges of his Love, in the Ordinance now before us, have in general been able to make Application to yourselves of the *Christian's Character*, as far as you have heard it described hitherto: At least, that ye have clearly seen that the Description of the natural Man, whether careless or formal, doth not suit you; and that ye evidently find in yourselves a sincere Desire, and an earnest Purpose of Heart, to reach after that, which ye are apt to think ye have not yet attained, of the new Creature. If any one discovers a Point of Holiness before him which he hath not reached, and yet doth not experience any strong Desire to come up with it, he wants one of the main Pillars of a renewed Mind, *hungring and thirsting after Righteousness*; and does not belong to Christ. Such an one, in the Use of the Communion, is likely to do nothing more, than blind his Eyes and harden his Heart. Supposing therefore, that such as are determined for the Feast, are in general Partakers of the new Nature, and seeking Growth and Improvement in this wonderful Change, that hath been wrought upon them: I may suitably suggest to them,

1. THE Fitness of all thankful Acknowledgement to their *Head*, as the Author of this their new Birth. Ye were naturally  
*dead*

*dead in Trespasses and Sins*; had not the least Spark belonging to you of those gracious Dispositions, which now adorn your Souls, and cause you to lift up your Heads with Hope. That you are now alive from the Dead is, because Christ liveth in you: For God hath *quickened you*, through him. This ye have received, out of his Fulness. Go then, and present unto him your grateful Praises, in the Way he hath appointed you. Go, with most humble Thanksgivings, with Sentiments of Acknowledgement, which labor after Proportion with the Vastness of the Blessing he hath bestowed upon you, in visiting you in your low State, and turning you from Darkness unto Light, and from the Power of Satan unto God. Cold we shall be, in the Remembrance of our Master's Death, if there be not some Hope of an Interest in the Merits of it. But if our Hope is grown up to Confidence in him, because he hath created us again, and we have found ourselves new Creatures: Then our Acts of Praise will not fail of being hearty before him, and full of the most determined Protestations of Duty and Service to the Lord our Redeemer. And hereupon I shall remind you,

2. THAT if you are the new Creature, *Christ* is yours, and the Promises yours: So that, upon this Ground, you may surely apply *Christ* to yourself in this sacramental Seal.



Seal. For hereby *Christ* is actually sealed, in all the Scope of his Benefits to those who are his ; that is, to those whom his Spirit hath already transformed, by the Renewal of their Hearts and Lives. To them the Elements of Bread and Wine, as instituted Signs and Seals of the new Covenant, are, sacramentally, the Body and Blood of *Christ*, according to his Words of Institution, *This is my Body, This is my Blood*. Be strong then in Faith, nothing doubting. Be assured, that he is faithful, who hath promised ; and take *Christ* unto you as *yours*, not only signified but confirmed to you, by these Pledges and Assurances of his Favor. Nor let the Apprehension you have of your very great Unworthiness, prevent your Expectation, that ye should not partake of the free Gift of God : But drawing near with Faith, take this holy Sacrament, to your Comfort. May your Souls be refreshed ! May ye go forward, in the Influence of that Refreshment, from Strength to Strength, till ye come unto the Mount of God. Yet,

3. REMEMBER, that you have not yet attained. The new Man, formed in you as he is, wants Strength, Growth, and Vigor. You have found yourself imperfect in every Particular, while I have been describing to you the new Creature. But you labor to go on unto Perfection. And shall not what you have already received, serve as an Earnest



Earnest to give you Confidence, that you shall receive more from him, *who giveth liberally and upbraideth not (y)?* Who doth not grudge, that we have received much already; but saith, *Open thy Mouth wide, and I will fill it (z).* Approach then with thankful Boldness, to this *Feast of fat Things*, this, of all others, the most plenteous Channel where Grace flows, the Ordinance of Christ's Appointment, wherein he conveys his whole self; carrying with thee these gracious Words of his, *If any Man thirst, let him come unto me, and drink (a).* Come, a-thirst as thou art, for the needful Supply of the Spirit, to mortify more effectually thy Corruptions; to blunt the Edge of all the Temptations, wherewith Sin, the World, and Satan beset thee; to quicken thee in every Way of Holiness: Come with thy particular Needs; what is the Sin that mostly assails thee, what the Lust that inveterately strives for the Mastery, what the Grace that is in a languishing State? Come eat and drink to the satisfying of thy Soul.  
*Amen.*

(y) James i. v.

(z) Psal. lxxi. 10.

(a) John vii. 37.





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## S E R M O N IX.

The Believer a new Creature.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature.*

**S**HALL I hope, that in the Days past you have been attentively weighing your Thoughts and Words? This is to digest the Food, that is ministred unto you every Lord's Day. In such a Case, you must have attained to a clearer Determination, from the Observation and Inquiry you have been making, which Way you are disposed, *what manner of Spirit you are of*, whether regenerate or carnal. Consequently, you will be now in the Spirit of Meekness ready for farther Discovery in Self-Knowledge, and better prepared for Improvement, from what I am still to offer. But if by any it was heedlessly forgotten; if by any desperately

cast by, as soon as it had been heard; if such, as had seen a little, what manner of Men they were, in the Glass then presented before them, have gone away and quickly lost Sight of the deformed Appearance they made in their own Eyes; or if there were any Scoffers among you, too forward to blaspheme the Word of Truth, and cry, *What would this Babler say? He seemeth to be a setter forth of strange Doctrines*: With the one or the other of these, how shall I almost *hope* for better Success? It were *Vanity* to hope it, were what we speak but the Reasonings of Man: But the Word is God's, *mighty to pull down strong Holds* (b). And *the Hand of God is not shortned* (c); it can seize and fix the most unsettled and careless; it can strike to the Ground the most stubborn, and make the insolent Persecutor cry out, *What shall I do?*

UNDER the Influence of this, might I go on to represent to you, one and another, the new Creature's *Course of Action*. And this *negatively*, what he doth not do; and *positively*, what he doth.

BUT before I proceed to the *negative Description* of the *new Creature*, I must beg to be discharged for a Season from the Confinement I have hitherto, for the most part, been under, in representing the various Characters of *Formality* and *Carelessness*.—Hence—

(b) 2. Cor. x. 4.

(c) Isai. lix. 1.

forward they do so coincide, that I am not able to discern any Difference. *Formality* shall be seen, as it is, real *Carelessness*; and the most abandoned Profligate shall be found differenced from such an one, in *Degree* only of *Carelessness*. I shall not oppose to the *Christian* the Monster, who goes into every *Excess of Riot*, and casts off all Restraints even of Civility and Society: But, as we shall follow the *new Creature* only into the lesser Parts of his Conduct, wherein he stands singular and acts alone; so the Opposition will be made in such a Manner, as while Licence or Allowance in such lesser Things shall be found to denominate an unrenewed Man, there shall be Room given to reprove those who are too apt to conceit much of themselves for the Sake of some religious Performances and Acts of Benevolence and Humanity; and of Consequence, to leave the more Licentious utterly without Excuse.

THE *negative Part* of the new Creature's Conduct shall be illustrated in these Instances:—He forbears all Things, which he *knows* to be sinful;—hath not any Thing in his Course, which he *suspects* to be sinful;—keeps from *needless* Temptations;—doth not come under the *Power* of any lawful Thing;—labors to give *no Offence* in any Thing.



I. HE forbears all Things, which he *knows* to be sinful. In this Respect, his *Conscience is void of Offence both towards God and towards Man (d)*: For, to it he can appeal; and it will make a ready and express Answer to him, that he *knows nothing by himself*. There is no Sin in his Course, that he knows of; no not the least Sin, as far as he apprehends. I would not be mistaken, as if I meant he had no Imperfections to lament, no Sin to contend with, or that his corrupted Heart did at no Time gain any Advantage of him. But I say, Sin is not in his *Course*, nor hath any Sin Allowance with him. The *Law in his Members* will be striving, will be insinuating itself into all he doth; possibly will take him, upon some extraordinary Occasion, at unawares, and hurry him into a single Act of Compliance. But if at any Time it doth so, his tender Heart will be instantly stricken; he will be sadly reproaching himself and *roaring for the Disquietness of his Heart*; Shame, Sorrow, and Darknes will overwhelm and cloud him; he will be *seeking Peace, and finding none* for a Season; he will assuredly judge himself the greatest Monster upon Earth. The real *Christian* is an avowed Enemy to all Sin: Nor can the Weight of prevailing Example, the Misinterpretations which Men of looser Conscience put upon Things, the foolish

(d) Acts xxiv. 16.

Thought

Thought that some Sins are but little Matters; nothing can engage him to *call Evil Good*, or to admit into his Conduct what he knows GOD doth not approve.

If this be true, then whoever abides under the Power and Practice of any known Sin, cannot be a new Creature. Doth Conscience say (and let it speak) you have about you, in your Course and Conduct, one the smallest Thing, which is sinful? Is it accusing you of any *one Point*, wherein you *offend*, which you will either allow yourself in, or else fall into customarily, that is, as the Temptation to it comes in your Way? Hearken to no Excuses, all Pretences you shall be forming are vain: Be assured that your *Heart is not right*, that you have not been *transformed in the inner Man by the Renewing of your Mind*, that you have *no Part in Christ*. Whatever you may have conceived, from any mistaken Applications of the new Creature's Character to yourself, in the Branches of it which you have already heard, you are intirely deceived; this one Sin convinces you, and casts you out. Nor cheat yourself any longer into a Persuasion, that the Sin you practise is not with your Allowance. You may seem to be sorry for it; may stoutly resolve against it: But if you *customarily* fall into it again and again; plain it is, no Change hath been

wrought upon your Heart. You do not apprehend its Deformity ; your Will doth not heartily refuse it : And if you will be at the Pains to examine, you may easily find yourself a Stranger to the Feelings of a *new Creature* concerning it ; Hatred big with Loathing as you look at it, Sorrow piercing your Heart as you reflect what a Monster it hath made you, and Fear filling you with anxious Suspicion lest it should again overtake you. He therefore, that is in the Practice of any known Sin, great or little, is not renewed. And when *Sin abounds*, as it doth this Day, how many professed Christians must this one Word exclude from the Kingdom of *Christ*, and convince to be of another Kingdom than his ! For *whosoever committeth Sin, is of the Devil : But whosoever is born of God, doth not commit Sin ; for his Seed remaineth in him ; and he cannot Sin, because he is born of God (e).*

SUFFER me to add yet one Word to those, who are continuing in the Practice of known Sin, and yet make Excuse. I will suppose your Sin to be *Drunkenness* : And too much Reason I have to suppose it may. You do not get drunk wilfully you say ; you are caught unadvisedly. I grant all, which you mean ; I allow, that you do not set yourself to get drunk ; that you have no premeditated Design of defying God, and making

(e) 1 John iii. 8, 9.

yourself

yourself a Beast ; that you do it not seeing God's Majesty just before your Eyes, the flaming Vengeance of his Arm stretched out against you, forbidding you and charging your very Soul, " See thou do it not." This would be sinning wilfully, with a Vengeance ; and yet this is all you mean, the best Excuse you have to plead. No, I suppose you have no such Thoughts as these ; verily, I believe, you have no Design to offend God upon such Occasions. But your Sin is wilful, nevertheless. You choose the Glass, and a Friend. This is the prevailing Bias with you : This is your Will, when you can enjoy it. And doth not that Inclination lead you into Company suited to the Purpose, and that Company into Excess ? It is not in any Design of being drunk, but in your being under the Guidance of this bad Inclination, that the Wilfulness of your Sin consists ; it is because you hearken to it, and not to Grace and Conscience. Consider, if this be not the very Case. You are overtaken ; it makes you uneasy ; you dread the Consequences, which threaten you ; you are determining against it for the Future : And yet, by and by it prevails again. I beseech you, why so, if your Heart be not desperately set upon Indulgence, and you cannot refuse yourself the Gratification which it craves ? Your Will is still perverse ; and all the fair Promises you make, do but serve to



deceive you. It is easy to carry this Remark into any *other* Sin, which Men repeatedly fall into. But I have instanced in the Sin of *Drunkenness*, because of the especial Need there is I should bear Testimony against it; having Reason to believe, that this Way of drinking, and repenting of it, (as it will be called) is the Practice of too many among you.

2. *THE new Creature* hath not any Thing in his Course which he *suspects* to be sinful. This will prove a notable Mark of the Difference, between a renewed and unrenewed Mind.

ARE you one of those, who go on adventurously, without Fear and Caution; either not at all apt to suspect, that there *may* be Sin in many Things you do; or, if you have Suspicion of somewhat or other, not altogether right, yet passing it over without serious Inquiry, as a Thing of little Consequence, and what the Generality do not stick at? Have you some suspicious Things in your Course, which you have not carefully examined, industriously turning your Thoughts away from an inquisitive Search into them; and some, which you cannot persuade your Conscience to approve? Are you rash and hardy in this Manner, your Conscience not tenderly swaying you to the safer Side? You may not think that your Heart is changed; that you love God, hate Sin,



Sin, and are more afraid of committing it, than of the worst present Evil ; the Fear of doing what is sinful, outweighing whatever Convenience or Pleasure the suspected Action could be able to promise you. You have no more Pretence to the *Simplicity and godly Sincerity* of the new Creature, than the rash Youth, who drives his Vessel forward, without Regard to Rocks or Sands that may be in her Way, can set up for the Title and Character of an experienced, cautious, and good Pilot.

Just the contrary to this, is the Manner of one who is *renewed in the Spirit of his Mind*. With him the Rule stands good, *whatsoever is not of Faith is Sin (f)*. Whatever he suspects, he stops to search it out, bringing it to the *Law and the Testimony*: Nor will do, what is not determined to be allowable, any more than what he perfectly knows to be wrong. He doth not hearken to Scruples indeed, after faithful Inquiry ; tho' he still keeps his Mind open to better Information : But he dares not do any *doubtful* Thing, without Inquiry. Still he keeps on the safe Side. He cannot clearly determine upon it : It may be sinful, for ought he knows ; he cannot do amiss, if he abstain. Like a Person travelling in a bad or miry Road, if he see the Way suspicious at any Time, he turns out of it. Or rather, like

(f) Rom. xiv. 23.

an honest Servant, if he suspects any Thing may prove injurious to his Master's Interest, he avoids it, and would charge himself with Unfaithfulness, should he adventure upon it. The new Creature hates Sin with an irreconcilable Hatred, and when any Thing looks doubtful; when he knows not what to make of it, whether it be sinful or no; the sacred Jealousy rouses his Disgust, and he *passes by on the other Side*. Thus he keeps his Course clear, the Practice of no doubtful Thing clogs him; he submits not to the very Suspicion of Evil. He can approach in these honest Sentiments; "Lord, behold thy Servant; thou seest the Simplicity of my Heart, that I fear nothing, as I do the offending of thee; yea, thou seest, that I dare not, that I would not, adventure into the least Thing which might displease thee. Holy Father, thou hast taught me to hate all evil Ways; and to the Praise of thy Grace I will avouch it, that thou hast set me this Day free from all suspected Evil in my allowed Course." Looking about upon his Business, his Company, his Amusements, he can make this Appeal to the Searcher of Hearts. And herein, how will he be distinguished from those, who are neither apt to suspect any Thing, nor to heed the Risings of Suspicion, when the Conscience doubts and gives Warning of Sin!

3. THE renewed Man keeps from all *needless* Temptations. By *Temptations*, I mean any Thing which may be the Instrument of leading and drawing into Sin; of seducing the Heart into Pride and Vanity, into Worldly-mindedness and Dishonesty, into Lewdness, Drunkenness, Gluttony, or Idleness. Pride, Worldliness, and Lust, are the *strong Holds* of Sin: And all that is about us, affords continual Matter for inflaming the one and the other, within us. Especially apt to insnare the Heart, are Eminence of any Sort, and being distinguished, perpetual Hurry of Business, a ceaseless Round of Amusement in the midst of Ease; and all these lie on every Hand of us.

THIS the Man, whose Soul is fashioned for Heaven, knows; he sees himself set in the midst of many Dangers, and is afraid of all these Things which are in the World. In every Thing he finds a Snare; and holds off, as well as he may, from whatever might corrupt the Purity and Integrity of his Heart. He lives at a Distance from riotous Company and boisterous Mirth; passes by the Doors of Lewdness; nor makes the vain Person his familiar Friend. He enters into Business with religious Fear; is content, if he be *not* rich; if he *be*, is the more afraid; nor will take more upon him, than consistently with his greater Interests.

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he can manage. He doth not set himself loose in Pursuit of Advancement and Honor: And he will be cautious in meddling with Inquiries, which are only curious. He will give as little Occasion to Lust, or Love of the present World, or Vanity, to take Advantage of him, as he possibly can: And where ought looks towards Sin, he will not needlessly run upon it. I cannot better illustrate the Conduct of a good Man with regard to Temptations, than by comparing him to a fearful Person, confined in a Place where some pestilential Disease rages. Such an one, you may well think, would not be running Hazards; would cautiously avoid, as much as possibly he could, the People and the Places, which might give him the Infection. He could not be out of Danger in such a Circumstance: No Doubt, he must sometimes bring himself unadvisedly into Danger: But it would be his greatest and prevailing Care to keep himself from being infected. Just such another infected Place the good Man finds the World to be; sick with the Pestilence of Sin; and every Thing which is in it, spreading the Infection to those that dwell thereon. He is shut up in it; he cannot escape: But with how much peculiar and incomparable Fear doth he walk, because the Disease which overspreads it, is so utterly deadly! He will be as little in the Way of the Infection, as it is possible:  
And,



And, if he be drawn unwarily into a Temptation, he will remark it for future Caution. Say, thou Child of God, art thou not even thus fearful of Temptations? Fearful of them, because thou fearest being drawn into Sin? Every Day of thy Life shall witness for thee, that thou darest not venture upon needless Danger; that as far as may be, and with all the Prudence thou canst use, thou keepest thyself from Temptation; living as in a World infected with Sin. Yes, thou fearest Temptation, because thou hatest Sin; because thou hast tasted the *Gall and Wormwood* there is in it; because thou grievest for the Wounds it gave thy dearest Lord.

If this be thy Case; how different art thou from what possibly thyself once was, from what others are! Men, who live in the midst of Danger without Fear; adventure ever and anon into Temptations; nor consider, that these are the Doors, by which Sin gains Admittance: Who sin, and complain of their Weakness; and yet sin again, and are again self-reproved; but will not avoid the Snares, by which they fall. O the Insincerity of these Men, frail as Water, and yet abiding resolutely in Circumstances, where even the Strength and Constancy of an Apostle could not but falter. Alas! my Friends, why is the careless Person your Companion? And why are you causelessly  
to



to be found within the Walls, where Debauchery and Lust dwell? Why are you loading yourselves with Cares, which you cannot manage, and do not need? Why will ye be pressing so importunately after Distinction, and Preeminence, and Wealth? Why all this, unless that ye are possessed with a secret Craving after present Gratification, and your Hearts are unacquainted with seeking after, and Delight in the Lord? But,

4. THE true-hearted Christian doth not come under the *Power* of any lawful Thing. Hitherto we have seen him steering his Course through what is *unlawful*, whether Sin *known*, or Sin *suspected*, or *needless* Temptation. We must see now, how he orders himself in Things *lawful*, yet capable of Abuse: How wary he is, that they do not hurt him; that his Soul receive no Damage, in the Use he makes of them.

It is a needful, as well as lawful Thing, to wear decent and becoming Apparel; requisite it is, that we take the Refreshments of Meat, and Drink, and Sleep; it is allowed, that Men may use proper Recreations. But, according to the Manner of using them, they become hurtful, or not. Easy it is to see, that we may dress vainly; eat, drink, and sleep, with Indulgence; and both forget ourselves, and lose much Time in Recreation. So that it is a silly, though but too common Saying, *What Harm is there in such*

*such Things?* Why truly, none at all in the *Things themselves*, but a great deal in the *Abuse* of them, or (as the Apostle calls it) the being *brought under the Power* of them (g). If you drefs beyond your Station, puffing up your Heart with Finery ; if you eat and drink, to the pampering your Body ; or sleep without Moderation, stupifying your Soul by such Indulgences ; if your Recreations disorder the Frame of your Mind, rendering you less, instead of more fit for the more serious Offices of Devotion and Business : Surely there is *some Harm* in all this ; and whoever shall be in the Use of these lawful Things, in this Manner, to the evident Hindrance of his Soul, may be assured that he cannot be of the *new Creature's* Character. Nor tell me, these are *little Things*. If they be so, and yet you continue enslaved by them, so much a stronger Evidence they become of a cold and unrenewed Heart dwelling in you. In truth, little as they may seem, they keep your Soul in a ruinous State ; yours, and I fear ten thousand others. To convince you in a word (for I must not stay to enlarge) when you will rather indulge yourself in Bed, than get up, to meet God in Prayer, and to be about your Business ; and will be eating and drinking to the full, instead of *keeping your Body under, and bringing it into Subjection* (h), by a moderate

(g) 1 Cor. vi. 12.

(h) 1 Cor. ix. 27.

Diet :

Diet: When you are contriving your Dress for Vanity, more than for Use and Decency: When you will use those very Recreations, which you find by Experience are inconsistent with a religious Turn of Mind, rendering you perpetually forgetful and vain: How can you once think, that you mind Things above, love GOD, delight in keeping his Commandments; that you are seeking his everlasting Favor and Presence through *Jesus Christ*; that you have the least Resemblance of a miserable Sinner, laboring for Salvation, and *pressing after the high Prize of his Calling with Fear and Trembling, lest by any Means* he should come short of it.

HEAR, how differently the new Creature uses all these Things. He sleeps for Refreshment *only*: And when that hath been obtained, he bethinks himself in such a Way as this. “Away thou Ease, which wert not  
 “made for Man. We must be up, my Soul,  
 “to bless GOD for the Protection of the  
 “Night; to meet him with our Praises in  
 “the early Morning. Let us come before  
 “GOD, to dress thee for the Day! We have  
 “precious Hours before us, in which we  
 “may not be idle. The Glory of our GOD  
 “is intrusted with us, the appointed Labor  
 “of Life must be gladly maintained. Up  
 “then, my Soul, and ask the Protection of  
 “Heaven for the renewed Day! A Day,  
 “which if not the last we have to live,  
 “yet

“ yet which will bring us so much nearer  
“ the important Eternity ! A Day, for the  
“ Use of which we shall have Need either  
“ to rejoice or grieve, when our last Sleep  
“ approacheth ! ” — He clothes himself with  
*Decency*, and for *Convenience*. Could you  
see his Heart, you might read there, if not  
these, yet some such serious Reflexions :  
“ Our Parent *was afraid and hid himself, be-*  
“ *cause he was naked* : Why then should we  
“ pride ourselves in that, which was only  
“ given us to cover our Shame ! Sin brought  
“ Shame into the World ; and that Shame  
“ made Raiment needful. We can have  
“ little Cause to boast of that, which is the  
“ standing Badge of our Reproach and Sin !  
“ I will put you on to hide the Shame of  
“ Man ; to remind me, that I am a fallen  
“ Creature. I may not be vain of you : Ye  
“ might have been to another, as soon as  
“ me : But thankfully, according to my  
“ Station in Life, I will use you, as a De-  
“ fence, which God provided for my weak  
“ Body against the Heat, the Rain, and the  
“ Cold.” — He eats too, and drinks with *Mo-*  
*deration*, to preserve the Health and Vigor  
of his Body, not to indulge his Palate. Bles-  
sing and praising God for the Supply of his  
good Things afforded him ; he *puts the Knife*  
*to his Throat*, careful that he do not abuse  
the Giver in the Use of them : Not stupify-  
ing his Senses, not injuring his Reason, not  
nursing



nursing up his Body for Lust. He would not have his Body become less serviceable, by too much or too little Self-denial: But keeping a due Mean, that it may be fit for, and subservient to, the Purposes of the Soul. —His Recreations also, are with much *Consultation* and *Advisedness*. Those he chooses, which are intirely innocent; such as he hath proved to be no Way hurtful to the religious Frame and Temper of his Soul. He will have none of those Amusements, which shall engage all his Thoughts long before they come, and leave him almost incapable of Reflexion when they are over; more confused and burdened than they found him. Nor will he spend much Time in them: They are his little Intervals of Relaxation from the serious and important Affairs of Life, that he may return to them again with recruited and new Vigor. —Thus he uses these lawful Things, becomingly heedful of them and indifferent to them. And hereby, as he shews an intire Contrariety from those, who live, as if made on Purpose to dross, indulge, and squander away Time; so also a continual and excellent Testimony of the more noble and higher Regards, which possess his Heart.

5. To complete the *negative* Part of this Character, as it relates to external Conduct, I add in the last Place, that he labors to give no *Offence* in any Thing. And how great the Difference



Difference here ! How clear the most convincing Evidences of the renewed and unchanged Heart ! While the tender Regard of the one, bears an amiable Resemblance of the Love of *Jesus*, and the Indifference of the other, is but too much like the Cruelty of his Enemy.

You will not forbear your own Way, to please or profit any : Will not consider your Conduct, as others are, or may be, affected by it : Nor retrench any Thing of your Freedom, however much your Neighbour may be ensnared by the Use you make of your Liberty : You do not trouble yourself to think about other People. Scripture bears the strongest Testimony against the Character, of which you are. *It must needs be that Offences come ; but Wo to that Man, by whom the Offence cometh. It were better for him, that a Mill-Stone were hanged about his Neck, and that he were drowned in the Depth of the Sea, than that he should offend one of these little ones (i).* And why so, you will be apt to say ? *Am I my Brother's Keeper (k) ?* I have no Design of drawing him into Sin. I do not bid him follow my Example : Nor desire that he should encourage himself in doing Ill, from the innocent Freedoms which I take. Nothing is farther from my Thoughts, than being a

(i) Matth. xviii. 7, 6.

(k) Gen. iv. 9.

Snare, and an Hindrance to others. While therefore I do but follow my own Humor, which every Man hath a Right to do, in indifferent Matters, why should the Faults of others be thus laid at my Door? For the plainest Reason in the World: Because by such a Conduct you give up the Interests of him, whom you call your Master; evidently shewing no Concern about his Kingdom and Glory; and suffering, with much Indifference, *Satan* to gain Advantage, by your Means. In truth, no less may be said of it, you are doing the Work of *Satan*, however little you may design it. And judge now in Conscience, if you can be the *Child of God*. What! a *Child of God*, and so void of all Zeal for his Honor, that you care not though you be the Occasion, that *his* Creatures, and *your* Brethren, disgrace and disobey him! A Child of God, through *Jesus Christ*; and so unlike him, through whom you call God your Father, that you will not constrain yourself in the least Degree, to save those from Ruin, for whose Sake he shed his most valuable Blood! Surely, upon Reflexion, you cannot believe it yourself.—Nor is it any Sort of Excuse, that you have no Thought of seducing Men into Sin, or of hardning them in it. Be it allowed, that you have no such Thought; that you do but go on your own Way, and follow your  
own

own Humor. Truly it is the very *Want* of Thought about the Matter, which condemns you. This is the very Thing I insist upon, as the Proof of your being altogether out of the right Way, and still *alienated from the Life of God*, that you have no Thought about the Hurt, which your Conduct may possibly be doing to others, or about the Snares, which your Use of allowed Freedom may lead them into. Had you been the serious Character you profess, you would both have thought of, and have directed your Conduct accordingly.

FOR it is the new Creature's Manner to *mind the Things of others*. Godly Zeal, and affectionate Charity, burn in his Breast. He knows a thousand *Searchings of Heart*, for the Glory of God trod down of Men, and for the many Souls in the Road to Destruction. He cannot bear, there should be the least Thing in his Conduct, which might contribute to the lamented Scene of Rebellion and Ruin, which he sees about him: He knows not, that there is any such Thing; he studies that there may be none. The Voice of Compassion cries within him, it lifts up a sorrowful Lamentation: "*I am*  
*horribly afraid for the Ungodly. How long,*  
*ye simple ones!* What, till Death, the Messenger of the Lord, arrest you, and Judgment send you into Hell? I am troubled  
 for you, my Brethren. Wo is me, for  
 I " you,

“ you, and for myself ! Wo is me that I  
 “ have carelessly contributed to your Misery,  
 “ and made your Hands stronger to Sin.  
 “ Forgive me, Children of Wrath, whom I  
 “ have either begotten or nourished ! Alas,  
 “ that I should be your Ruin ! How shall I  
 “ almost endure to hear you sentenced at  
 “ the Judgment ! O return unto the Lord,  
 “ from whom I have led you ! If I cannot  
 “ prevail, yet I shall mourn over you. I  
 “ will labor to do no more such irreparable  
 “ Wrong to God and my Brother. Rather,  
 “ O Lord, cut me off in the midst of my  
 “ Days, than leave me to propagate Ini-  
 “ quity. Thou knowest, I have this Day,  
 “ through thy Grace, cast off all Things  
 “ which offend : If any remain, they are  
 “ hid from me. But if still there be with  
 “ me any Thing behind, which dishonors  
 “ thee, or wounds my Neighbour, O take  
 “ it from me. Be it what it will, innocent,  
 “ pleasing, or useful, I yield it up with Joy.”  
 In this Manner he thinks ; and his Conduct  
 is directed upon this Plan. — Most convin-  
 cing to yourself will be the faithful Answer  
 of your Conscience upon this Point, that  
 you have *the Mind of Christ* in you.

TAKE now the Whole together, and see  
 with Self-Application the wide Opposition  
 between the one and the other, in this *neg-  
 ative* Description.

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THE *unrenewed* Man, as he loves Sin at the Bottom, so when he knows that something sinful is in his Practice, is for making Excuses, will be telling you he is sorry for it, and that it is unadvisedly, or unavoidably he falls into it. But then he is not for being *suspicious*; he shuts his Eyes as much as possible; he is not over-forward to think there is any Thing amiss with him, that this or that Part of his Conduct is exceptionable: And if Doubt forces upon him, he hath some how or other the Art of making himself easy. He lives in the midst of Temptation; neither sees, nor fears, nor flies from the Snare; secure in the midst of Danger, and adventuring again into the Pit by which he hath fallen. A strange Faculty he hath of making Blessings become his Curse, while he turns even Food and Raiment into Indulgence or Vanity. No wonder if he be as regardless of *others*, as he is of himself: He goes on in his own Way, and if others are hurt by his Influence, what is that to him? Let *them* see to that.—Altogether, is not this a bad, however common Character?

BUT the *reformed* Man is the very Reverse. He doth not choose Sin; his Soul abhorring all evil Ways. Accordingly, he hath not left one known Sin in his Practice: Be it never so little an one; let Convenience, Pleasure, Interest, Reputation, plead for it, as they

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will,



will, he spares it not. Nay, but if he do but *suspect* Sin to be lurking in any Part of his Conduct, (and apt he is to be suspicious, while Sin is so enticing, and his Heart so deceitful,) he searches it out, and clears his Hands of Evil without Delay, not suffering, *as I may say, the Smell of Sin to pass upon him*, nor daring to act under a doubtful Mind. He is as fearful of Temptations, as he would be of a Pestilence, and takes as much Care to avoid the one, as he would to escape the other. With a thankful Moderation he uses the needful Things of Life; treating them as his Servants, and not as his Masters. He hath an heedful Eye to others, as well as himself; minds his Brother's Wealth; endeavours, in all Things, that he be not a Stumbling-block to the Weak; and can say of himself in general, what the Apostle saith in a particular Instance, *I will eat no Flesh while the World standeth, lest I make my Brother to offend* (1). — Thus he forbears. And is not this a plain, an honest Carriage? Is not this to act like one born from above? You may despise such a Conduct if you please, and call it what you will: But I defy you to suppress that inward Desire, this Moment rising within you, that you were the Man.

(1) 1 Cor. viii. 13.

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# S E R M O N X.

The Believer a new Creature.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature.*

**T**HE Point now before us, is to produce the *positive* Part of the *new Creature's* Conduct.

I CANNOT enter upon so great a Thing, without calling upon both myself and you to reflect, that what we shall now hear, is no other than the Carriage of a *true Christian*. We shall be told, what our Profession demands of us ; what our eternal Expectations absolutely require at our Hands ; what the universal Eye of God considers, if we are doing. What Cause of just Humiliation may this Representation minister to the most Pious, when they are led to remember, how unlike this excellent Way their Path may

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have

have often been ! And what Cause too of awakened Fear to that Man, who shall evidently find from this Description, that his Conduct hath never been, nor to this Hour is, the Conduct of a *Christian* !

SEEING then nothing can import us more; every one of us, let me intreat your Attention, Patience, and Self-Inquiry, while I lay before you the Plan and Scheme upon which he, who is a *new Creature*, acts; the Rule he proposes; the Way and Manner to which he would exactly be conformed, and which he industriously labors to come up to.

HE *lives to the GLORY OF GOD.* This is his Plan; this the Aim he hath in all his Conduct. His Labor is, to bring his whole Course of Action, every Thing he doth, great or little, into Conformity with this one Rule. When we look at the Particulars of his Conversation, as we shall by and by do, all of them will be found drawing this Way, and contracted more and more into this short Compass. It must needs be so: Because this is the Sum of the Whole, that which includes all; "He lives to the Glory of God." By which I mean; his great View is, so to frame his Behaviour after God's Will, that by his Conformity to the Divine Pleasure, God may have his just and peculiar Honor paid him, of being such an one's true Lord and sole Governor: At the

the same Time also studying, that, as much as in him lies, the Glory of God's Dominion may be extended throughout the World; his Majesty be acknowledged by the general Submission of all his reasonable Creatures; particularly, that the Honor and Interests of Christ's Kingdom may be promoted. Upon this Plan, he often reviews his Conduct; "Am I acting like the Servant and Subject of the great God, my Master and King? Am I yielding God that hearty and willing Obedience, which from the Dependence we have upon his Power and Majesty, his Goodness and Mercy, his Love, Pity, Patience, and universal Presence with us, is most highly his Due? Is my Life ordered, in all Things, as God would have it, and in a Way best suited to promote his Honor? Lord, direct my Steps, as may best serve thy own Glory! Regard not, my God and King, *my* Will, and *my* Inclination: However contrary to these, order all Things to me in that Way, which may promote the Glory of thy Name!"— Upon Occasion of Difficulty or Trial, his greatest Concern is, that the Glory of God may not suffer Damage; his first Fear, lest he should bring Dishonor upon his heavenly King.—Nothing he so frequently asks himself, as, "Will this dishonor God? Will not this tend to his GLORY?"—Nothing grieves him so heartily, as the Thought of

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having

having brought Dishonor upon the Divine Government: Nothing rejoices him so much, as that he hath been able to establish it.— The Appearance of Dishonoring God, deters him from any Thing he was about to do: The Hope or Prospect of glorifying God, does not fail to impel him to Duty, though it be at the Hazard of his Interest, Ease, and Reputation.

IT is a noble and generous Way this: But, alas! how rarely to be met with! The Herd of Men is of a different Stamp; wrapped up in themselves; selfish, and seeking their own Ends. Wo is unto you, if you are one of these Self-seekers. There is many a Man to be met with, upon whom Interest may have this Influence to make him honest; who would not for Shame be indecent: What would the World say of him, were he known to be an Adulterer, a Knave, or a Sot! who is drove by the Fear of an After-reckoning to the Church and the Closet. This may be your Case: And you in the mean while void of all Concern about God, and his Glory in the World. What matters all this, if you have not the Spirit and Carriage of a Servant of the most high God? If the Glory of your Sovereign Lord and King weighs not with you in your Conduct; neither stops, nor forwards you, in the Actions of your Life? If you do not so much as reflect, whether God be honored or dishonored by means of



of your Behaviour? But go on, just your own Way, regardless of him? Truly, in such Circumstances, you are living without God; free, as it were, and discharged from his Service; nor can any one be at a wider Distance than you, from what the Apostle enjoins us, *Whether ye eat, or drink, or whatever ye do, do all to the Glory of God (m)*. View *yourself*, and the *Christian* together. He designs God's Glory in his general Conduct: To this excellent Principle, *you* live an intire Stranger. He is apt to examine his Conduct in this View: The very Thought of such Inquiry never possessed your Breast. He sorely grieves, if his Sins and Inadvertencies have any how disgraced the Cause of God: You can wound Religion, and feel nothing. Fear of dishonoring God causes him to deliberate, upon more than ordinary Occasions: Your Fear is for yourself, how you shall escape Censure and Reproach. The Opportunity of bringing Honor to God and Christ gives an Edge to his Zeal: Opportunities of this Sort pass by you unseen, because all your Zeal is employed for yourself and your Interests. In truth, are you not a very *Gallio*, one who, with the Shew and Ceremony of being a *Christian*, careth for none of these Things (n)?

(m) 1 Cor. x. 31.

(n) Acts xviii. 17.

BUT, from this *general* Account, I descend to a more *particular* Exemplification of the Things, wherein he, who is a *new Creature*, labors to glorify GOD. I mention, as the most material, — “A due Regard to Divine Worship—a faithful Diligence in our Calling—a well ordering ourselves in the Relations we bear to others—a proper Use, whether of our accidental or natural Endowments and Abilities :” Which taken together, may give a sufficient View of the Christian’s Well-doing.

I. HE, who is the *new Creature*, labors to glorify GOD, in a *due Regard to* DIVINE WORSHIP. This appears to him the most important Concern in Life : He looks upon nothing, as being of like Moment with this. Accordingly should I tell you, that from a deep Sense of the high Honor the Worship of GOD admits him to, of the noble Privilege he enjoys therein, of the Obligation and Necessity inviting him to it, he labors to wait upon GOD in a truly spiritual Use of all his sacred Appointments ; that he peculiarly esteems the *Lord’s Day*, and reverences those public Ordinances, wherein the People of GOD meet together to worship ; not suffering Business to break in upon the sacred Hours, nor making the Sabbath a Season for Pleasure, Visit, and Impertinence ;

nence; nor (which ought now-a-days much to be remarked) allowing every little Matter to keep him from God's House; but waiting upon God there, to praise him, and pray unto him, to be instructed, and admonished, and enlivened, seasonably, constantly, chearfully, and devoutly: Should I tell you, that he will gladly lay hold of any other Opportunity of public worshipping, nor will be backward (if he conveniently can) to save an Hour out of his necessary Business, for the weekly Service; or at least, judging that to be a better Employment, than to be *doing Nothing*: Should I say, that he allots a due Portion of his Time for private Devotions, by no Means suffering these his spiritual, and most delightful, Meals to be neglected, or by every Thing, and almost Nothing, interrupted: Should I add, that he labors to have God with him, when he hath left his Closet; that he studies to hold an Intercourse with him, as the Hours pass along, lifting up his Heart to him in the little Intervals of Business and Conversation, and returning unto him with pleasing Meditation in more vacant Hours: Should I add that he will be craving the Blessing of God upon his necessary Food, and thankfully acknowledging the Divine Bounty for the Refreshments he hath received; a decent Act of Family Devotion, growing unfashionable and out of Practice, since the

good Providence of God in his daily Care of us hath been forgotten or disowned, or since it hath been the Custom to be ashamed of Religion, of the *God of our Fathers*: Should I say beyond this, that he will betake himself to God for Support and Direction, when extraordinary Circumstances demand it; will be finding matter of Praise and Adoration in various Things of Nature and Providence, which occasionally come in his Way; that very small Things, unworthy of Mention, will be often leading him up to God: Should I set all this together, as that Regard to God, which our holy Worshiper endeavours to pay, it would amount to no more, than the various Expressions of a thankful and dependent Mind, animated with Impression of the Divine Nearness and Presence, and than what both the Precepts and Examples in the Scripture injoin upon us. Where the renewed Mind is, Worship is not so much a Duty, as a Privilege and a Pleasure; there is a *Panting after God*, a Contention to be near him, to find him always, and not to lose Sight of him ever. Hence the turning of the Heart to him, amidst the Cares of Life: Hence the Attendance upon him, in the stated Acts of public and retired Devotion: And hence in these, a laboring after Reverence, Faith, Delight and Importunity, which are the Life and Spirit of Worship. To worship is the



the good Man's Privilege; and it is among his Grievs, that he can enjoy it no better; that the *Calves of his Lips* are so lame, his Affections so cold, his Thoughts so apt to wander. He would forget the World, while he is with God; would have his Sacrifices without Blemish, full of heavenly Warmth, and uninterrupted Attention; he would, but he attains not all his Desire: He finds himself short of that Collectedness of Mind, that speaking as to God, that wrestling for the Blessing, wherewith he wishes to approach the Throne of Grace.

BUT there are many in the World, who do not thus walk with God; who do not either affect or exercise the glorious Privilege of Divine Worship. Art thou one of them, pleased with *Sunday*, because it is thy Day of Visit, Dress, and Idleness? Is thy Demeanor at Church thoughtless, heedless, unconstrained, as if thou hadst no Part to bear in the sacred Business there transacting between Heaven and Earth? Doth Sleep, or Business, or Company, keep thee thence? Or, though Opportunity serves, wilt thou not think of coming thither again, till the *Sabbath* return, as if thou hadst nothing to do with the *weekly* Worship; or wert pleased, that the Custom and Countenance of the World gave thee a Discharge from it? Art thou without a conscientious Regularity in private Worship, either lying down, and  
rising



rising up, without Prayer, or gladly yielding to every Interruption of secret Exercises? Can you feed upon God's Creatures without Thankfulness; and do none of the Things of Nature and Providence present him to you? What is this but, to live *without God in the World*? Not actually without him, but without regarding him?

2. THE living Member of *Christ's* Body labors to glorify God, *by a faithful Diligence in his Calling*. And this may be noted, as a very considerable Branch of true Religion. This distinguishes also the *new Creature*. The honest *Christian* labors in his Calling, from a Principle of Conscience and Submission to God: Knowing, that God hath laid it upon Man as a Punishment and a Charge, *In the Sweat of thy Face shalt thou eat Bread*, till thou return unto the Ground (o). He, who is the new Creature, is distinguished as such by nothing more than by his Obedience, and Endurance herein. Through Conscience to God, in Submission to his Appointment, he cheerfully undertakes his Labor; and in Opposition to the Strivings of the Flesh for Ease and Sloth, diligently continues under the Hardships of it; *in Patience* he seeks *to possess his Soul*, though Disappointments thwart him; and in Quietness he waits upon the good Providence of God for the needful Blessing upon the Work of his Hands, thankfully

(o) Gen. iii. 19.

acknow-

acknowledging the Divine Bounty in bestowing it upon him. He is *true and just in all his Dealings*; yet 'tis not his Honesty, but the Eye he hath to God in his Labor, engaging him with Submissiveness, Diligence, Cheerfulness, and Patience, to go through with it, which proves him to be of a sound Mind. In Obedience to God's Will, he sets himself to his daily Task. "Here, he says, "God would have me be; this he would "have me doing; this is my very Business, "by his Appointment. And my Business "is honorable: It is the Service of God. "Delightful also is this my Employment; "a thousand Blessings attend me in it. Thus "employed, my Conscience is easy. Thus "employed, I know no anxious Fears of "Want. Thus employed, Temptations, "which might seduce me in an idle Hour, "are away. Thus employed, I could gladly "wait in the Service of my God, till he "change my Place, till he remove me to a "Service above." He is pleased, you see, with his Place and his Station; and he makes as much Conscience to be at his Work; as at proper Times to be at his Devotions. For, truly, he doth not labor because he cannot avoid it; but because God requires him to do it.

He is faithful, as to God, so to Man also, in his Calling. He renders to every one  
that

that which is due. If his Time, Ability, and Labor be hired; he carefully pays, what his Neighbour hath a just Right to; and *not with Eye-Service, but in Singleness of Heart, fearing God*, is conscientious to give him his Time, and Ability, and Labor. Or, if he lives in a Station more enlarged, still a sincere *Christian* acts a like Part, and judges himself under as great an Obligation to fill up his Time in a useful Diligence. He owes, he thinks, to the Public, what a Servant does to a particular Master; the World makes the same Demand upon his Labor, Ability, and Time; nor can he fail to employ them usefully, without doing just such another Injury to the whole Body of Men, as the slothful Servant would in his Case do to one particular.

He finds too, that the various Objects of Compassion have a reasonable Demand to make upon his Time and Abilities; not regardless of the Wants of the Poor, the Distressed, the Ignorant, of those that are oppressed, and those that are sick, he feels their Complaints. He feels their piteous Cries; the Cry of the Poor for Relief, the Cry of the Distressed for Comfort, the Cry of the Ignorant for Instruction, the Cry of the Oppressed for Rescue, the Cry of the Sick for a Physician. He hears their united Cry, “Labor for us:” And *labors, working that*  
*which*

*which is good, that he may have to give unto him that needeth (p).*

COULD you say, "These are *my* Views, " and thus I labor:" I am ready to think, you would *go on your Way rejoicing*. Whereas, if you are idle, and do little or nothing: Either imagining you have nothing to do, or only so much as may be needful to supply your own Necessities; you have forgotten, or never known, that you have Christ a Master in Heaven, and Brethren upon Earth, both demanding your industrious Labor. Or, if you have not Conscience towards God in your Calling, but work merely for the World; be industrious, and honest too, as you will, neither your Industry, nor Honesty, bespeak you approved before God. Such Idleness, and such an Industry, prove you a Child of this World: See, how you differ from the living Member of *Christ's* Body. He labors, perhaps you are indolent: Or if not, he labors in Submission to God's Will and Appointment; you only seek your own Interest in it. I will suppose both of you industrious; but your Industry is selfish, it hath little Respect unto others; his is charitable, it means the Poor and the Distressed, as well as himself. With all your Honesty, you look not above the World; in all his Labor, he looks down upon it.

(p) Eph. iv. 28.



3. HE, who is a *new Creature*, studies to glorify God, in *the Relation he bears to others*. I shall not be able to enter largely into the Particulars. This only I say, that whether he be a Son, a Servant, or a Subject; whether a Master, or Father; whether a Minister, or one intrusted with the Education of Children; or whether a Magistrate, in an higher or lower Rank, he hath peculiar Regard to that Relation; reckoning, that both God's Honor, and the Acceptance of his Work at the Day of Trial, do mainly depend upon his Diligence and Faithfulness in it. If he be a Parent, his Endeavour is so to take care of his own, that he may stand before *Christ* with this comfortable Word in his Mouth, *Behold, I and the Children, whom the Lord hath given me* (q). If he be a Minister; the awful Command, *Feed my Lambs* (r), constrains him, above all Things, to *give himself wholly unto them, that his profit- ing may appear, to the saving of himself, and them that hear him* (s). If a Magistrate; he doth not *bear the Sword in vain* (t), but with Resolution and Impartiality, executes his Commission, *to the Punishment of evil Doers, and to the Praise of them that do well*. If he act in an inferior Relation, be a Son or a Servant; he forgets not that quiet Submission, which God hath enjoined upon him; nor,

(q) Isai. viii. 18.

(r) John xxi. 15.

(s) 1 Tim. iv. 15, 16.

(t) Rom. xiii. 4.

who



who it is that hath commanded him, to *honor his Father and Mother*. To discharge the Duties of his Station, whatever that Station be, is his singular Care. While we are Members one of another, he who is *in Christ*, will labor to give that Supply, which is required in the Relation he bears, to give, whether Beauty or Strength, to the whole Body. To act otherwise, to disregard our Relation, is to disavow such Membership; to disown Union with our Head, and our Brethren.

ACCORDINGLY, if a Man be an haughty Magistrate, puffed up with Power, and making Men *know who he is*, as we say; if he be a Minister, lording it over God's Heritage, feeding himself rather than the Flock; if he be one of those Parents, who look upon their Children as their Property or their Burden, and regard them no farther, than as themselves may be benefited or hurt by them in their worldly Concerns; or of those, who with wicked Fondness indulge them in and into Vice; if he be an idle, unfaithful Servant, or a stubborn, rebellious Child, who, right or wrong, must have his Humor and Way: If in his Relation to others, he be perverse and selfish; sure I am, he can bear no Relation to *Christ Jesus*, who *came not to be ministered unto, but to minister*; yea, and even to give his Life a Ransom for many (u).

(u) Matth. xx. 28.

4. THE *accidental Endowments* which he possesses, are devoted to GOD and his Glory. *Holiness to the Lord* is written upon every one of them. This *Christian* is a complete Character. He is not like a Tree, which produces Fruit upon a Branch or two: However low his Growth, yet every where he is fruitful. What hath the Lord given to him of Money, Learning, Influence? In these, be they more or less, he labors to serve GOD; and wishes to perfect the Will of his heavenly Father, in the Use he makes of them all. Say, thou Friend of GOD, dost thou not esteem these as his Gift unto thee, as the *Talents* with which he *intrusts* thee? Dost thou not esteem them, because they enable thee to do GOD and thy Neighbour Service? And possess them with a jealous Distrust of thyself, lest thou shouldst be found unfaithful, and injurious, in any Abuse of them? How vain Money in thy Eye, but to supply thy Needs, to help forward a religious Work, to succour those who are in Distress! What Account dost thou make of thy Learning, beyond the Defence of Truth, and the Instruction of the Ignorant? And hast thou Influence to any other Ends, but to add Weight and Countenance to the Cause of Christianity, to heal Divisions, to establish Peace, and spread Happiness among those which are about thee? The humble *Christian* knows no Value  
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in these Things, beyond this: Nor will allow his Heart to grow vain upon such Distinctions, however much his depraved Nature would needs be boasting upon them, and however proud the World is of them.

BUT if, without any humble Acknowledgment of God's Hand in these Matters, you are secretly puffed up, because of your Influence, Learning, and Wealth; and look down, out of your vain Heart, with a Sort of Scorn and Contempt upon those who are poorer, more ignorant, or of less Notice in the World than yourself: If you use these Abilities, which you are possessed of, to your own Glory, and to bring about your own selfish Ends: If your Wealth is made to serve the Purposes of mere idle Grandeur, and extravagant Excess; or, through a Distrust of God's Providence, is unmercifully and beyond Measure hoarded up, to the evident Injury of those, who, as they need, so have they a Title to, your Liberality: If you affect a Character in the World, because of your Learning and Knowledge, and while you would have us admire your Abilities, and wonder at your Parts, care not that we are nothing the better for all your Skill: If you use your Influence to keep the little World under you; not to be come near to, imperious and terrible to those who depend upon you; or priding yourself in the Court they pay you, if you treat them with an  
affected

affected Lowliness and false-hearted Compliment : If such be the Estimation and Use you make of those accidental Endowments, which distinguish you, more or less, from your Neighbours ; very plain it is, that you hide your Talent in the Earth, that you labor not, your Lord shall be benefited by it ; and therefore, that you are no Servant of his.

5. IN the *natural Gifts*, which God hath endowed him with, he labors to serve God. There is evidently in one Man, more than another, a Quickness of Parts, a Soundness of Judgment, and a retentive Memory. Consequently, some are peculiarly qualified for Usefulness ; gain Attention, command Respect, and are received with a Kind of Reverence, as they converse with others. The less distinguished hold such in Admiration, pay them a peculiar Deference, and are easily swayed into their Manner and Way. For it is the Man of Parts, rather than the Man of Station, Wealth, or Learning, that directs the World. Experience teaches, how much Weight such providential Distinctions give ; and how much those, who are so raised above the Level of common Sense, may prevail. A superior Influence attends them, which every one feels himself possessed of, or submits to, as he is, or is not, of the Number of those, whose Faculties the distributive Wisdom of God hath peculiarly adorned. We may see the Thing in the perverse Use,  
which



which is every where made of it. Is there not in every Circle of Friends a certain Leader, whose Office it is, for the most part, to give Countenance to Vice, and to laugh out of Countenance the first Attempt any of them shall make to escape from the Practices of Iniquity? His Parts have set him up in this Office; wherein he directs with all the Insolence of Pride; giving out his Determinations, which they dare not dispute, and must submit to, upon Pain of his Displeasure, or of being made the immediate Objects of Ridicule. Here the Power of superior Talents is seen and felt, however baleful the Influence of them be; however the Man of Sense becomes a Factor for Satan, and supports the horrid Rebellion, which hath been raised, and is maintained against Heaven.

BUT when fine Parts are turned the other Way, what Grace and Ornament do they add to the whole Man! What Amiability do they give to his religious Behaviour, what Sweetness to his Christian Severity! How is he peculiarly qualified to *become all Things to all Men, to adorn the Doctrine of God our Saviour in all Things!* How enabled to persuade and to prevail, with honest Art to insinuate the Love of the Truth into the Thoughtless, and to suppress the Insolence of that Mouth, which is given to blaspheme! And all this Ability the true-hearted



hearted Christian lays out in the sacred Cause of his Master. Is he more distinguished? He is also seen a more eminent Advocate for the Practice and Honor of true Christianity: Because he is always, and in all Things, devoted to the Service and Glory of God.

SAY now: Are you, or (which amounts to the same Thing, as to the Inquiry before us) do you judge yourself to be one, whose Parts have raised you to a Degree of Distinction? And do you give your Weight and Influence to the Interests of the Kingdom, which *Jesus* hath erected; seeking to support, countenance, and enlarge it, as far as that Influence and Weight reaches? This is the Manner, without Question, of him, who *loves the Lord Jesus in Sincerity*. Or are you as much distinguished by Vanity, as you are by Parts? Do you make no better Use of your Eminence, than to ride in Triumph, leading your slavish Friends after you in Subjection to your Pleasure? While you have so much Power to direct, hath God no Part in your Management of others? Remember the Case of *Herod*, when he sat upon his Throne, and made an Oration; *The People shouted with a great Shout, saying, It is the Voice of a God, and not of a Man. And immediately the Angel of the Lord smote him, because he gave not God the Glory: And he was eaten of Worms, and gave up the Ghost* (\*).

(\*) Acts xii. 22, 23.

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If that Man was the Servant of God, so are you.

To conclude, let us reflect together upon the Character we have been describing, that at least we may approve it, and pay Honor to the Gospel and Grace of our Lord *Jesus Christ*, which is able to beget so respectable a Creature among the fallen, degenerate Race of Men : A Person devoted to the Service of his Creator, whose Soul is raised to nearer Views of the almighty, gracious, omnipresent Father of all Things, who waits upon him in steady Dependence, and pays him continually the justest Homage of humble Adoration, and grateful Praise : A Man, so faithful to the Trust put into his Hands, as neither to be tired out of it by Fatigue, nor corrupted in it by Interest: One nicely attentive to discharge his relative Duties, a kind, yet immoveable Superior, a meek and honest Inferior : A Man above the selfish Use of Wealth, Learning and Influence ; evidently possessed of them for the Honor of his God, and the Welfare of his Neighbours : Possibly a Man of Parts too ; distinguished, but not presuming ; eminent, but not haughty ; with whom the Ignorant may converse without Fear, and from whom none shall depart without Pleasure and Advantage.

THIS is the Believer, the true Disciple of the blessed *Jesus*. I may venture to challenge the World for such another lovely Person as this

this *Christian*. And O that I could say to every one of you, *Thou art the Man!* But, for the most part, ye cannot, ye must not, ye dare not, ye will not. Cannot, because of the Pride and Unbelief of your Hearts; must not, because your Father the Devil will not allow you; dare not, because of your Interests, and of the Concern you feel about your worldly Reputation; will not, because of your Lusts. And therefore, what, for the most part, are ye? *Christians* indeed by Name: But in Practice, living without God, and without Worship; either idle, or selfishly busy; haughty Superiors, or stubborn Inferiors; vain of your Distinction among your Neighbours, yet bound to the Manners of your Acquaintance; regardless of God and Man, as of yourself; whether among them you are the Voice and the Leader; or whether the Slave, who dare not claim the Right of your own Liberty, and your own Conscience. Alas, Sirs, the *Christian*, despise him as ye will, *pities* you. I say again, he *pities* you: Because he sees, you are, and will be so miserable, when ye might through Grace be so blessed, happy now, and blessed for-ever. His Eyes gush out with Water, for the Honor of God's Law, ye are setting at nought; he is horribly afraid for you, the Objects quickly of unavoidable Vengeance. But *these Things are hid from your Eyes.*

SERMON

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## S E R M O N XI.

The Believer a new Creature.

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2 COR. V. 17.

*If any Man be in Christ, he is a new Creature.*

**S**EE, how Time grows older with us ! We are entred upon another Year. Life stands not still ; no, nor the State of our Souls : A large Portion is again taken from our earthly Days ; another of our *threescore Years and ten*, is ended : But our *Souls*, are they improved ? What is gone in *Time*, is it made up in *Grace* ? Have the past Months added so much to our *Fitness* for Eternity, as they have brought us nearer to it ? It is an awful Thought ; *Yet one Year more is gone of that little While allowed me, to provide for Eternity*. In this View, even an *Hour* carries a solemn Importance with it ;

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and makes us feel the Necessity of withdrawing our Affections from a World, we find so hastily passing away from us.

TRY then, my Friends, what Treasures for Heaven ye have laid up, in the Year, irrecoverably now gone by. What Profit have we made of so much invaluable Time? We have not been such Spendthrifts, as to have squandered a *whole* Year; we are not at *farther* Distance from God, I would hope. The Tears of *Jesus* were not so shed in vain: His Lamentation over ruinous Souls, which introduced the last Year, hath not been so unheard, that again with louder Cry, and more bitter Tears, he hath need to lift up his Voice of Love and Importunity; *Ob that thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy Peace (y)!* But God suffers us still; yet another Year, he spares us. And why? Nay, but seriously consider, one and another, *why* God yet upholds us in Life. "It is (you cannot but say) for his Name's Sake, for my Soul's Sake, for the Sake of Eternity, that I am still *in the Land of the Living*. For this Cause, another Race of Months is risen upon me." My Brethren, in this View, ye do well to congratulate one another upon the new Year, and to express your Wishes of mutual Happiness.

(y) Luke xix. 42.



And I, my Wish and Prayer for you all is;  
 " God vouchsafe you his Grace, that in this  
 " happy Year ye may be *clothed with the*  
 " *Garments of Salvation*: That those who  
 " are asleep, may be awakened; the Weak  
 " among you, strengthened; and the Strong,  
 " built up: That Faith, and Love, and  
 " Zeal, and Charity, may come and dwell  
 " abundantly in all our Hearts: That, ere the  
 " Year return, we may be all *new Creatures*."  
 O, may the Angels of God so have great  
 Cause of rejoicing in us! May the powerful  
 Influences of the Spirit carry into your Hearts  
 the Address I am about to make you, caus-  
 ing it to be fruitful in you all!

OUR last Discourse finished the Descrip-  
 tion proposed: And I might then have done  
 with the whole Subject; but I could not  
 part with you, so easily. I know, that Ne-  
 cessity is laid upon me (z); how I am charged  
 to preach Christ unto you, the Hope of Glory;  
 warning every Man, and teaching every Man  
 in all Wisdom, that we may present every Man  
 perfect in Christ Jesus. Whereunto I also  
 labor, striving according to his Working (a).  
 I determined therefore to detain you, yet  
 once more; to enter into serious *Expostula-*  
*tion* with the *careless Sinner*, and the *formal*  
*Professor*, and to address a Word of Advice  
 to the real *Christian*, who hath Christ living  
 in him.

(z) 1 Cor. ix. 16.

(a) Col. i. 27, 28, 29.

BUT who am I, to rouse the *careless* Sinner; the Man *at Ease in Zion*; to open the Eyes of the *Formal*, those Eyes which will not see; or to direct the Steps of the Child of God? Ye *thoughtless* Sinners, who *walk in the Vanity of your Minds*, by what Way shall I be able to reach your stubborn Hearts, which have hitherto stood Proof against *the Terrors of the Lord*, whereby I have so often, and so freely, labored to persuade you; which as yet have been untouched by all the Considerations of Death, Eternity, and a Judgment-Day in all its awful Solemnities, whereby you have been importunately dealt with; which have never felt the least constraining Influence, from all the rich Treasures of *Christ* displayed before you? How shall I impress upon you the Sense of that Danger, wherein ye indeed live, being under the fearful *Curse of the Law*; which only is not executed, because the most merciful God is not willing to consume you, because by his patient *Goodness*, he would needs *lead you to Repentance*? Ye *formal Professors*, the *Pharisees* of the Day, wherewith will ye be prevailed upon to renounce your most destructive Self-Dependence, to stand upon the Level with *Publicans*, and to sue for *Mercy* as well as they? How shall I demolish that airy Building, which your proud Hearts have raised, which seems to you so goodly and so safely founded, but which  
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the Approach of Death will make to totter and dissolve, and *the Day of Christ* will prove to the assembled World, to be Vanity? — And ye, *new Creatures*, who *live by the Faith of the Son of God*; to advise you of your Work, to arm you with Cautions, and to supply you with every needful Direction; I may well say, *Who is sufficient for these Things* (b).

KNOW, *careless Sinners*, we should have no *Boldness* to speak unto you, but that *the Lord* hath promised to make *his Word* in our Mouths Fire, and this People Wood, and it shall devour them (c). We should have no Hope in crying to you any more, (so heedless, so hardned ye are!) were not the *Word of God* powerful and sharp, piercing even to the dividing asunder of Soul and Spirit, and of the Joints, and Marrow (d). Tired, with calling to you in vain, we should be ready to say with *Jeremiah*, I will not make mention of him, nor speak any more in his Name (e): But while we hold our Peace from Good, our Sorrow is stirred (f); we are full of Matter; the Spirit within us constraineth us (g); we cannot but speak; we would needs deliver your Souls; we must deliver our own.

(b) 2 Cor. ii. 16.

(c) Jerem. v. 14.

(d) Heb. iv. 12.

(e) Jerem. xx. 9.

(f) Psal. xxxix. 2.

(g) Job xxx. 18.

I SPEAK now to the thoughtless Tribe; I fear to very many of you: To you unrenewed *in the Spirit of your Minds*, and yet who have been hearing, with the coldest Disregard, that Character set forth, which *should* be yours, but *is not*, no not in the least Particular: Who may, perhaps, have been moved, at one Time and another, to form some hasty Purposes, which, through *the Vanity of your Minds*, the next Hour hath carried away. You *know*, that you live in danger of instant, everlasting Ruin; but you *feel* it not. Ah, that you did! O, that this Word might reach your Heart! You *acknowledge*, that you are *no new Creature*. Do but consider, what it is you own, when you say so. You own, that you are *not in Christ*: And if *not in Christ*, it is no easy Matter to describe the Sinfulness, or the Danger, wherein you live. You are *not in Christ*; you abide therefore daily, in a State of *Enmity against God* your Maker, rebelling against his Government, and usurping his Right of disposing you, as he will; a continual Dishonorer of his great Name, bidding Defiance to his Justice, and disregarding his eternal Might. God's hourly Bounties do not move you to Gratitude, nor his Forbearance melt you into any Repenting. Mercy calls upon you, the Blood of *Christ* cries after you, *in vain*; for you hear



hear not, you despise the Offers of Mercy, you tread under Foot the Son of God. And if such be your State, can you sedately approve it? Or, must you not be living in the most imminent Danger? Come; say, what you yourself think of it. You tremble at the very Thought of a *departing* Hour. You find yourself not ready. You would not *die*, as you *live*, for the Universe. Should your *Soul this Night be required*; own, how gladly you would wish, Death might put an utter End to your Being. For, how terrible are your Prospects beyond the Grave! Should this Night be your last, in what State would your Soul be to-morrow! A gloomy, disconsolate Spirit, gnawed by Self-reflexion, torn by impotent Rage and Malice against the Arm of God, and desperate to all Hope; pining under present Misery, and waiting, with terrible Expectation, the Approach of the illustrious *Day of the Lord*, when he shall come in the Glory of his Father, to execute complete *Vengeance* upon all those who know not God, and obey not the Gospel of our Lord Jesus Christ (*b*). Yes, impenitent Sinner, you own, that such as you shall be met with, by a rare and unheard-of Vengeance, when the awakening Voice of the Trumpet shall have raised your unwilling Body from its Dust, when you shall be haled

(*b*) 2 Theff. i. 8.



to an unavoidable Judgment, behold the Frowns of the angry Judge, and hear the tremendous Sentence pronounced upon you, incomparably more terrifying, than even a World dissolving in Flames, about, above, and under you. You own, that such, as you now are, *God* will not spare, *Jesus* will not pity, *Satan* and Hell must seize and swallow up for-ever. But stop, (you have been ready to say a good while) “I do not own this; I cannot think myself the sinful Wretch you make me; I shall not inherit all these Terrors.” Alas! here lies the Mischief, you know not your Wickedness, you feel not your Misery. And yet I will hope, you are not *past feeling*. I am persuading myself, you feel even *now* some Concern about your Soul. You dare not own the Charge: But dare you *deny* it? *Bring forth* your Pleas and Excuses. I intreat nothing, but a fair Hearing before your own Conscience. Conscience will speak the Truth, if you will *suffer* it; will accuse, and condemn you, more than I have done. But, *whether you will bear or forbear*, I am commanded to tell you, that *God* will *not* be *mocked* (i). And judge ye, your own selves, is it not a grievous Thing, that *God* should send his very Son, to save and bring you to Glory, and you will give him no Heed;

(i) Gal. vi. 7.

*Ye will not come to him, that ye might have Life (k)?* No; GOD must condescend to *your* Terms; leave you to the Enjoyment of your Lusts, while you live; and then give you Heaven afterwards: On no other Condition, will ye hearken unto him.

BUT, Sinner, you dare not leave Things, as they now are with you, your Soul in such ruinous Circumstances. I foresee you will be doing, what you have often ineffectually done already; will be resolving upon Amendment, that you will make your Peace with GOD, before you die. Under the Views I have now brought before you, Conscience will not be easy, without some such quieting Resolution. But, may I presume to ask, when is this Work of Humiliation and Repentance to begin? You will not be delaying it, I hope, to a Day at an unreasonable Distance; nor that so late, that you shall not have Leisure for so great a Work? Let me suppose then, you are resolving upon it, within the Return of *this Year*: You judge, it may be done in these Months, though you cannot *immediately* set about it. I have one Word to *object* to your Scheme: Shew me your Grant from Heaven; let me read your Name in the List of those, who shall see the End of this Year; and withal your Grant of Grace, to put your present

(k) John v. 40.

Resolutions in Practice, at the Time you now assign for it. You can produce no such Thing; but I can bring forth much to the contrary. I can shew you the Graves of those, who have died among us in the Year past, as young, and as strong, as yourself. I can read to you, if need be, abundance of Passages in Scripture, which leave you utterly unassured of a Day. I can tell you, there is not one Word in the whole Bible, which promises you Grace hereafter, if you refuse the Offer now given you. You should not talk therefore of setting about this great Concern a Year, a Month, a *Day* hence: If you think of so short a Delay as *to-morrow*, I will venture to assure you beforehand, that it is not to be expected To-morrow you will do it, if that To-morrow rises upon you. No; *to-day*, this very Day, if you will hear God's Voice, barden not your Heart (l). Behold, now is the accepted Time, behold, now is the Day of Salvation (m).

I KNOW not, how to leave you in such Distress. Yet one Word more. You are not the *new Creature*. If you die as you are, immense Ruin is upon you. O, what will you think of it an Hour after you are dead! Speak no more of Delays. What can possibly delay you? What mighty Con-

(l) Heb. iv. 7.

(m) 2 Cor. vi. 2.

cern have you upon your Hands, which is better than Heaven; which is worth all your endless Sufferings in Hell? The Ruin of your House, your Family, your Fortune; what Trifles, in Respect of these! What engages you this Night, which is of equal Importance with your Soul? Why may not this Evening be given to Inquiry? I will hope it shall. And when you are retired for this Purpose, deal fairly; let eternal Things have their proper Weight; and impartially consider the Condition you are in. Impressed as you now are, one serious Hour may be signally blessed. Take the Divine Grace to your Assistance: O, may God largely bestow it upon you! You will be assisted by the united Supplications of all faithful Souls. Yes, ye true Disciples, fail not this Day to be instant at the Throne of Grace, for these your Brethren; strive earnestly in your Prayers for them, that they may *awake out of their Sleep*, that their Chains may be broken, and they brought to rejoice with you *in the glorious Liberty, wherewith Christ hath made us free* (n). And you, Sinners, O may you date your Return to God from this Day! O that the Entrance of this Year, may introduce you *into the everlasting Kingdom of our Lord and Saviour Jesus Christ!*

(n) Gal. v. 1.

I TURN

I TURN now to the *formal Professor*. Man, cunning to deceive himself, and content to be mistaken in the vast Concern of his Soul, as though his *Ruin* were his *Interest*; hath found out a Device, at once to escape the severe Doctrines of Mortification and the Cross, and in the midst of worldly Enjoyments, to keep a certain Quietness of Conscience, and a sort of Confidence of a Title to Life eternal. Such was the Case of the deluded *Pharisee* in the *Parable*. He had a *stated Course* of Devotion, Fastings, and solemn Demeanor; he exercised a Measure of Justice and Distribution, which could not in any Respect be blamed. Upon this, he had formed a very high and self-pleasing Judgment of the Safety, and even Eminency, of his State towards God: A Judgment the more confirmed, because of the Licentiousness of the Times wherein he lived. He said no more, than he thought, when with delighted Self-Gratulation he addressed himself to God; *God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican. I fast twice in the Week, I give Tithes of all that I possess*(o). Permit me to put this *Speech* into modern Language.

“What will the World do next? Surely,  
 “Times were never so bad, as ours! People

(o) Luke xviii, 11, 12.

“now



“ now are past all Shame. They neither  
 “ mind their Church, nor their Sacraments.  
 “ *Sunday* now is the only Day for Pleasure.  
 “ One can hardly walk the Streets for  
 “ Swearers and Drunkards, nor go into a  
 “ Shop, without being cheated. Well, thank  
 “ God I have nothing to do with them, I  
 “ am content to go on in the old-fashioned  
 “ Way. With all their Contrivances, *they*  
 “ are not so easy, as *we* who mind our Duty.  
 “ I would not be in *their* Case, for the World,  
 “ God be praised, no one can charge *me*  
 “ with Idleness, or Cheating. I am glad  
 “ to go to Church and Communion, and  
 “ am better pleased to give somewhat to a  
 “ poor Neighbour, than to squander it away  
 “ as *some People* do.”—And when you have  
 said this, you have said all; and will be  
 apt to ask, What would you more? What  
 I would more, is, that you were the *new*  
*Creature*; which, with all your Freedom  
 from the Vices of the Times, and with all  
 the good Things also you have to say of  
 yourself, yet you are not. I appeal to your  
 own Conscience: You have heard the *new*  
*Creature* described, but not *yourself*, in any  
 Instance. You could not say, that you were  
 got into this new *Gospel-Scheme*; were the  
 humble, heavenly-minded, ready, hun-  
 gring Persons spoken of. You have not  
 found, that the new Apprehensions, the  
right

right Choice of the Will, or the holy Turn of the renewed Affections, have suited you. You have had no Part in the Purity and Holiness of Thought and Word, which belong to the *new Creature*; nor hath your Conduct been described, when his keeping from Evil, and doing well, were laid out before you. You were often drove to a Strait; became suspicious, could not but think, that either yourself, or I, must be mistaken, while, Instance after Instance, you found yourself left behind, *without Part or Lot in the Matter*. Let GOD now judge between us; let his Word be Witness, without which I have said nothing. The Truth is, you *have the Form of Godliness*, and I have been describing *the Power of it*.

MISTAKE yourself no longer for a real Disciple. You are unacquainted with *Poverty of Spirit, Faith in our Lord Jesus Christ, and the Love of God*. Comparing yourself with others, you are deceived, and *high-minded*; hiding your Sins from your Eyes, you *do not believe to the saving of your Soul*; and, blinded by your outward Performances, you see not, that you *have not the Love of God in you* (p). You have, I confess, many fair *Appearances*: But, will GOD be content with these? The *Life* you have not; you have seen, you have not; but if you

(p) John v. 42.

wou'd

wou'd persuade yourself that you are the *new Creature*; Why will you not suspect a Moment, that it is possible, you may be mistaken? I can do no more than intreat, that you will bring your State to a fair Trial; that you will *prove yourself, if you be in the Faith*. Lay aside the Prejudices you have conceived in your own Favour, take it into your Account, that you are not to be determined by your Difference from others, but by the Rule of GOD's Word; and remember, how *Christ* hath assured us, the Way of Life is *strait and narrow*, and that *there be few that find it*.

O THAT you would submit to a fair Inquiry! Truly, your very pitiable Case constrains me to be urgent with you. If you are right, it can do you no Harm to *prove yourself, if you be in the Faith*: If you are out of the right Way, how needful is it, that you should know it! Will you allow me to help you? I will propose this leading Question to you, for a serious Examination to be made upon it. "Are you heartily  
 "sensible, that you are a miserable, and  
 "(in yourself) a lost Sinner?" If you have never been deeply convinced of this, you have been building without a Foundation. I know, you have had Expressions in your Mouth, which signify such a Sense of your Sinfulness and Misery: But, hath your Heart  
 felt,

felt, what you have spoken? After the solemn reading of the Ten Commandments, you have called upon God to *have Mercy upon you*, as a Breaker of them all, one after another: Not only, that the Lord *would incline your Heart to keep these Laws*, but that also he would *have Mercy upon you*, and forgive the Guilt which lies upon you by your past Transgressions of them, even every one of them\*. But now have you lifted up this Cry for *Mercy*, from an evident Sight and Sense of your Guiltiness and Misery, as having transgressed every one of these Commandments, in the spiritual, if not the literal Sense? In the daily *Confession*, and the *Litany*, you have been calling for *Mercy*; especially in that Confession of Sins at *the Lord's Supper*, you have "acknowledged, "and bewailed your manifold Sins and Wickedness, against God's Divine Majesty," declaring that hereby you have been "provoking most justly his Wrath and Indignation against you," expressing yourself in the most penitential and self-abased Manner, as if "the Remembrance of your Sins

\* The *Rubric* before the reading the Commandments in the *Communion Office*, is, "The Priest shall rehearse distinctly all the *Ten Commandments*; and the People still kneeling, shall after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same, for the Time to come."

"were



“ were grievous unto you, and the Burden  
 “ of them were intolerable,” and crying,  
 again and again, for *Mercy*. Yet, after all,  
 you have never found yourself to be, do not  
 this Day believe that you are, this *miserable*  
*Sinner*. And, if you have never found your-  
 self a poor lost Sinner, how can you have  
 come to *Christ* to be saved; or feel within  
 you the renewing Influence of redeeming  
 Love? Here, here the Work must begin,  
 in an humble Sense of your Sinfulness and  
 Misery. You are indeed a Stranger to this;  
 seek it, I beg you, without Delay: Then, I  
 trust, you shall quickly find the Difference  
 between *Formality* and *Christianity*, and won-  
 der how you could have been so strangely  
 deceived.

It is Time now to address a Word to  
 those of you, who are *new Creatures*. I could  
 with Pleasure resume the Employment of  
 a former Discourse, and display the delight-  
 ful Blessings ye enjoy, and are Heirs to.  
 But, ye *blessed of the Lord, who made Heaven*  
*and Earth*, I rather call upon you to *show*  
*forth the Praises of him, who hath called you*  
*out of Darkness into his marvellous Light* (9).

SEE that ye live unto him who died for  
 you, and rose again. Carry the constrain-  
 ing Influence of the Love, which *Jesus* bears  
 you, ever upon your Hearts; carry it with

(9) 1 Pet. ii. 9.

you,



you, wherever you are, and whatever you do. Approve your Heart before him; let your Conscience witness to you, that you are heartily his Servant; that you are not *ashamed of him, and of his Words, in this adulterous Generation* (r); that you are willing to suffer *Reproach, for his Name's Sake*; that you desire only, *Christ should be magnified in you, in Life and Death*. Go, and let your whole Conduct be in Correspondence with the grand Design of God; *To this End, Christ both died, rose, and revived, that he might be Lord both of the Dead and Living* (s).

ESPECIALLY, put on Charity in all your Demeanor. So shall all Men know that ye are *Christ's Disciples* (t). So shall the World know, that God hath sent him: Because they shall see him doing in you, *the Works which none other hath done, or can do*. Works evidently Divine; the Work which the Devil had wrought in you, Selfishness, Pride, Conceit, dissolved; and you, like your heavenly Father, patient, forbearing, forgiving, loving. *That they all, saith your Lord, may be one, as thou Father art in me, and I in thee; that they also may be one in us: That the World may believe that thou hast sent me* (u). *Walk in Love* (x), let all your Things

(r) Mark viii. 38.

(s) Rom xiv. 9.

(t) John xiii. 35.

(u) John xvii. 21.

(x) Eph. v. 2.

*be done with Charity (y), towards them that are without, and one towards another, and the World shall own that God is with you of a Truth.* By your meek, gentle, and charitable Carriage, you shall do your Lord greater Honor, and bring more to the Knowledge of the Truth, and the Obedience of the Gospel, than by a thousand Reasonings and Disputings; which, if considered to the Bottom, will be seen to spring from Pride, Conceit, and Party-Zeal. And how shall you possibly succeed, while you receive Weapons from *Satan* to fight against him! *How shall his Kingdom fall, when in truth it is not divided?*

**HOLD** forth the Word of Life. *Ye are the Light of the World; ye only; all the rest lie in profound Darkness, bewildered by the Mists of Lust, Pleasure, Interest, pompous or learned Pride. Never was a Generation so refined, and so ignorant; so wise, and so faithless; so opposite, every Way to the true Word of Life, as this wherein ye live. O let a generous Compassion rest upon your Soul! Rarely you shall meet a Man, who doth not need it. O let a sacred Zeal for your despised Master reign within you. In the united Force of Zeal and Pity, let your Light shine before Men, every where and in all Things, that they may see your good Works (z).*

(y) 1 Cor. xvi. 14.

(z) Matth. v. 16.

Alas, Sirs, remember, that the Gospel is hid from them, whom the God of this World hath blinded (a); they cannot see it. It lies upon you to shew it to them, in Conversation and Word to hold it forth to them. Ye are the Salt of the Earth (b); and if not by you, wherewith shall it be seasoned?

I BESEECH you, Brethren, by the Mercies of God, have no Fellowship with the unfruitful Works of Darknes (c). Not to have any Fellowship with them, will demand all your best Caution and Courage, while you live among, and must have so many Things to do with, the Workers of them. But, by the Mercies of God I beseech you, be not Partakers with them in their Sins (d); encourage not the least Work of Darknes. By accompanying in them, by any Thing which may be interpreted a looking towards them, by the least Compliance, by passing them lightly by, by the slightest Approbation in Word, or Look, or Smile, or Nod, have no Fellowship with them. Herein, you will need a watchful Eye, and a resolved Heart: And the Grace of God hath added both unto you. Yet reflect often, how the smallest Encouragement from you, must strengthen the Hands of Wickedness, and wound the Cause

(a) 2 Cor. iv. 3, 4.

(c) Eph. v. 11.

(b) Matth. v. 14.

(d) 1 Tim. v. 22.

of Religion, more than even the grossest Vices of a thousand Sinners.

BUT, *I beseech you by the same Mercies,* rather reprove them. Let the Light of your contrary Example and Conduct shine upon them, that they may appear to be, what they are, *Works of Darknes*, Works which will not bear the Light. Yea, and if the Workers of them be bold enough to do them before you, use a like Boldness in reproving them, in plain Words. Why should you not? The Workers of them ought to be made ashamed of them. And if the Children of *Darknes* be hardy, why should not the *Children of Light* be more so? Sure I am, you serve a better Master, and maintain a better Cause. Yet let all be done *in the Spirit of Meekness and Love*. While ye reprove the *Works*, have Compassion on the *Workers*: And then fear not, *the Lord is on your Side*.

FINALLY, *we beseech you, Brethren, and exhort you by the Lord Jesus Christ, that as ye have received, -how you ought to walk and to please God, so ye would abound more and more* (e): *Bringing forth Fruits with Patience* (f), and having in all Things *your Conversation as becometh the Gospel of Christ* (g); *looking for that blessed Hope, and the glorious Appearing*

(e) 1 Thess. iv. 1.

(f) Luke viii. 15.

(g) Phil. i. 27.

*of the great God and our Saviour Jesus Christ (b), and praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance (i).*

*Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy; to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen (k).*

(b) Tit. ii. 13.

(i) Eph. vi. 18.

(k) Jude 24, 25.

F I N I S.





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